

# THE ECLECTIC REVIEW,

For SEPTEMBER, 1809.

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Art. I. *A System of Geography, Ancient and Modern*; containing 1. The History of Geography from its Origin to its latest Improvements. —Physical Geography.—A Review of Theories of the Earth. 2. Ancient and Modern Lineal Measures reduced to the English Standard. The Extent and Population of the Globe.—A Survey of the Ocean, &c.—Longitudes and Latitudes of Places alphabetically arranged. 3. A Review of the Empires, Kingdoms, and Provinces in Europe, Asia, Africa, and America; ascertaining their Boundaries, Extent, Subdivisions and Dependencies; tracing Chains of Mountains, Rivers, Bays, Promontories, &c. specifying the Climate and Soil of every Country; its Products, Population, and Manners of its Inhabitants; giving an Account of its Manufactures, Commerce, Literature, Religion, Government, Revenue, &c.—its Ancient and Modern History; together with the Situation, Magnitude, and Antiquities of every City, remarkable Town and Edifice; including recent Discoveries, political Alterations, &c. 4. A Complete Atlas, Ancient and Modern, in folio, accurately constructed, and engraved by the most eminent Artists. By James Playfair, D. D. F. R. S. and F. A. S. Edinburgh, Principal of the United College of St. Andrews, and Historiographer to H. R. H. the Prince of Wales. 6 vols. 4to. Vols. I. and II. Price 2*l.* each Vol. Edinburgh, Hill; London, Vernor and Co. 1808.

POMPOUS title-pages are often the heralds of meagre, ill-executed performances, while the most useful and meritorious have generally appeared under modest denominations. We have the pleasure to say, however, that the books ushered into notice, by Dr. Playfair, with such large claims to attention, will be found to establish those claims to nearly their whole extent; and, though there is room for considerable animadversion on various particulars of his method and manner, we should probably find but little to complain of in the substance of his work, without a tiresome and perhaps invidious search. We rejoice to see a System of Geography so extensive—we do not expect a complete one—at length published in this country; which, from its primary station as a naval and commercial power, has peculiar inducements to maintain a pre-eminence in this important department of literature. At

the same time, we are afraid so voluminous and costly a work will only find a place in public libraries, or those of the most opulent individuals; and though it may become a *stock-book*, and in this capacity is of great value, its sale will probably be slow, and afford little encouragement to the laborious compiler, or the enterprising bookseller. To the general reader, indeed, the cheaper and more commodious work of Mr. Pinkerton, intitled, '*Modern Geography*,' will supply nearly all the most useful parts of Dr. Playfair's enlarged '*System*.'

The First Volume is dedicated to the Prince of Wales. The Second, apparently from the impulse of honest gratitude, and not, we should hope, as the homage of interested expectation, is inscribed to Lord Melville; but in this dedication we were sorry to see the author so much the dupe (to say the least) of personal or party feelings, as to extol his lordship's political career, and presume to tell us that impartial history would transmit it with exultation to the latest posterity!

Mr. Pinkerton's division of geography into four distinct heads, historical, political, civil, and natural, is not correct. They are properly reducible to two; the political and civil, as he calls them, being merely subdivisions of the historical part. Dr. Playfair divides the science into three parts, physical or natural geography, historical geography, and mathematical geography. The last, by which he understands the construction of maps, and the determination of the positions of places by the kindred sciences of astronomy and geometry, should rather be deemed a part of the first; for it is only physical or natural geography, in the one case speaking to the eye instead of the ear, and in the other making use of mathematical science, as of chemistry, &c. to obtain its own appropriate results.

The history of geography is ably and concisely traced from the earliest ages, the several and discordant opinions of the Grecian and other philosophers are enumerated and contrasted, and their various geographical labours detailed and analysed. Our attention is next directed to the geography of the Arabians and the middle ages, and then to the modern cultivators of the science. The arrangement here is very exceptionable. From Rennel, Vincent, and Pinkerton, we are led back to the discoveries of the Portuguese in the fifteenth century; and after an enumeration of the principal voyages of discovery on record,—which is concluded by the insignificant mercantile voyage of Marchand, without any notice of the very important and detailed expedition of *Vancouver*,—we are again carried back to the year 1525, to the measurement of a degree of latitude by Fernel. This confusion is the more surprising, as the memoir, according to the methodical manner of the elder writers, is divided into sec-



tions. As a criterion of the author's talents, we extract his account of Pytheas, (Sect. 36.)

'While Alexander was exploring the remote regions of the east, Pytheas of Marseilles, an eminent astronomer and navigator, was employed in making discoveries in the west, and in pointing out new sources of commerce and of wealth to his countrymen. He is severely reprehended by Polybius and Strabo as an inaccurate astronomer and geographer, and censured as a traveller deficient in proper information, or destitute of veracity; but Eratosthenes and Hipparchus applauded his candour, approved his observations, and adopted his opinions.'

'In order to determine the latitude of Marseilles, Pytheas observed the sun's altitude at the time of the solstice, by comparing the height of a gnomon with the length of its shadow on a horizontal surface, which he perceived to be in the proportion of 120 to 41 (Strabo, lib. II.) By this observation the latitude of that place was found to be  $43^{\circ} 17'$ . Modern astronomers have verified the accuracy of Pytheas, and have thence ascertained the diminution of the obliquity of the ecliptic. There is one point of importance in this observation, which, if it could be known, would materially affect the calculations of latitude founded upon it. If the gnomon of Pytheas had no globe, or ball, at top, and terminated in a point, the extremity of the shadow would correspond to the upper limb of the sun's disk, and would occasion a difference equal to the semidiameter of the sun. M. De Louville, A. D. 1694, observed with a quadrant the sun's altitude at Marseilles, at the time of the solstice; and, comparing his observation with that of Pytheas, he found that in the space of 2000 years, the obliquity of the ecliptic had diminished 20 minutes, or one third of a degree. But, if the gnomon of Pytheas had been globular at top, the diminution would have been 15 minutes more, and would not have corresponded with the observations of modern astronomers. (Mem. de l'Acad. des Inscript. T. III. and VII.)

'Pytheas also undertook, and performed, several voyages of discovery which merit attention. Taking his departure from Marseilles, he sailed along the south coast of Spain. From the strait of Gibraltar he directed his course northward to the English channel. Having navigated in the German ocean six days sail to the north of Great Britain, he discovered an island called Thule, where the length of the day at the summer solstice is 24 hours nearly. As the latitude of this island must have been at least  $66^{\circ} 30'$ , it could have been no other than Iceland, which is situated between  $65^{\circ}$  and  $67^{\circ}$  north latitude. But this was not the Thule of the Romans (see Geogr. art. Iceland.) Pytheas represented the climate of Thule, as being neither earth, nor sea, nor air, but a mixture of all three. This singular appearance, no doubt, was occasioned by the frozen vapours which sometimes condense near the surface of that island, so as to conceal it almost entirely from the observation of those who approach it; and confirms, instead of invalidating his report.

'That was not the only voyage which Pytheas undertook in the service of his country. He sailed into the Baltic to the mouth of the river Tanais, generally supposed to be the Vistula. In the course of this navigation, he noted the bearings of the coasts, and computed distances by days sailing, according to the practice of those times. By means of his observations, Eratosthenes and Hipparchus ascertained the latitudes of several

places in Spain, Gaul, and Britain, with considerable exactness. Strabo attempts to correct these latitudes; but his substitutions are still more erroneous. He places, for instance, the northern extremity of Britain in  $52^{\circ}$  N. latitude; and he supposes Ireland to be the northern limit of the globe, and a region uninhabitable by reason of intense cold. He also admits a communication between the Caspian and the North Sea; though Herodotus and other writers had affirmed the contrary (Herod. l. I. c. 202.) But the geography of Strabo will be reviewed in its proper place.

In Sect. 71 it is said, 'Having traced the progress of geography from the earliest period to the age of Ptolemy, it may now be proper concisely to describe the terrestrial sphere, according to the idea of the ancients;' this might have been done more appropriately, we think, than by the thirteen pages immediately following, which describe the *terrestrial globe*, its zones, its circles, its diversities, and climates, according to the modern nomenclature, and including the modern discoveries in the Pacific ocean!

In detailing the voyage of Roggewein in 1721—23, it is unaccountably stated, that in ' $52^{\circ}$  S. latitude, he discovered and circumnavigated an island which he called Belgia Australis, 200 leagues in circuit. He found the interior part of this desert island chequered with wooded mountains and vallies, and the coast indented with creeks and inlets. In January 1722, doubling Cape Horn, he anchored at Juan Fernandez.' In the original Dutch account of this voyage, now before us, no such discovery occurs; and Roggewein, instead of going round Cape Horn, sailed through the Straits of Magellan. 'On the 19th of January,' says this account, 'the two ships were abreast of the entrance of the Strait, lying in  $52^{\circ} 30'$  South latitude. In length from east to west it stretches 108 leagues; the narrowest part is two, and the broadest full five leagues broad. On both sides the land is high and mountainous. Many of the mountains are always covered with snow, yet they are also covered with green trees which bear fruit.' They were twelve days in passing the Straits; and 'Belgia Australis' appears to be a name imposed upon Terra del Fuogo, not by these navigators, but by some subsequent editor of the voyage.

Captain Carteret is stated to have remained some time at Masafuero, 'an island with several good harbours;' which is a strange mistake, Masafuero having nothing like a harbour, and Carteret having been obliged to stand off and on for several days, occasionally anchoring, and driven from his moorings, before he could receive back on board a boat's crew that had been landed to procure fresh water.

The heads intitled Physical Geography, and a Review of the different Theories of the Earth, contain much interesting in-



formation, not always judiciously detailed; in some instances too diffuse, in others perhaps too scanty. Dr. Playfair espouses no particular theory of the earth; but, enumerating all the principal ones, leaves the reader to determine, or rather conjecture, for himself. In treating of Sound, Light, Heat, and the luminous and other appearances in the Atmosphere, the author is rather redundant: as also in describing the ancient subdivisions of the Mediterranean Sea, which occur again in their respective geographical places. The Winds, and Tides, on the contrary, are allowed too short a space, for their importance to navigation and practical geography. The *Products* of the earth, (properly its *component parts*) earths, salts, combustibles, and metals, are classed and described in a perspicuous manner; and a tolerable account is given of the exterior oceans and inland seas, with their interposed continents, as grand features of the globe.

Copious and useful Tables of ancient and modern Lineal Measures, are followed by a View of Population, stated in forty one propositions, which, as we do not recollect to have seen them in the same form before, are probably the result of Dr. Playfair's investigations. Next succeeds an Alphabetical Table of the Latitudes and Longitudes of places; its utility necessarily depends upon the accuracy of the numerical characters, which we have no reason to impeach, unless from a general carelessness apparent in the typographical execution of the work.

In reviewing the body of the performance, specified under the numeral 3 in the title page, and of which the two volumes now published describe Europe; Spain, France, the United Provinces, and Great Britain,—the first observation that occurs is, that these particulars do not correspond with the projected contents of the six volumes, as printed at the commencement of the first. There it appears, that Dr. Playfair intended the second volume to have contained, also, descriptions of Ireland, Denmark, Norway, Lapland, Iceland, Greenland, and Sweden. Hence we calculate that the whole work will at least extend to seven, if not to eight volumes. The present method, indeed, occasions frequent repetitions; and it is not improbable that Dr. P., on perceiving the extent to which it is leading him, may adopt a more compressive plan, without omitting the substance of his numerous important and agreeable details. Much may be done, we are persuaded, by a better arrangement, and by the incorporation, under the head of each country or place, of all that is now related under the separate titles of ancient geography, geography of the middle ages, modern geography, ecclesiastical division, rivers, antiquities, &c.

In common with every geographer in these times of vacillation and change, Dr. Playfair appears much at a loss in stating the political division of Europe. His distribution of this unhappy continent into *sixteen principal States*, is the most marvellous thing in these huge quartos. They are thus denominated: '1. The British empire, containing England, Scotland, and Ireland. 2. The states of the king of Denmark, comprehending Denmark with the adjacent islands, Norway and Iceland.' (By this phrase Norway and Iceland would seem to be islands adjacent to Denmark; it should have been Denmark, Norway, Iceland, and the Feroe islands; for Denmark consists, not only of the peninsula of Jutland, but also of the islands at the entrance of the Baltic.) '3. Sweden. 4. Russia, formerly called Muscovy. 5. Holland,' (described in the body of the work under the now extinct title of 'United Provinces'). '6. France, including the Netherlands' (meaning those formerly called the Austrian Netherlands,) 'Italian states, and other acquisitions. 7. Switzerland. 8. Germany and Austria. 9. Prussia. 10. Bohemia and Hungary. 11. Poland, now dismembered. 12. Spain. 13. Portugal. 14. Sicily, belonging to the king of Naples,' (in reality to the king of the Two Sicilies, which is the style of that monarch.) '15. Malta, an island under the protection of Great Britain,' (a *principal state*, forsooth!) '16. Turkey in Europe.' This is neither the 'ancien regime,' nor the 'new order of things.' *Italy*, the mother of the arts, the nurse of literature, is actually *omitted*! It is not included under the denomination of the '*Italian acquisitions*' of France; for, under that head, only the *ci-devant* Piedmont and Savoy are described. Where, too, is the kingdom of Sardinia? How would this magical disappearance of their estates confound the haughty Napoleon, and his host of 'powers and dominions'!

Modern France is improperly divided and described according to its provinces under the monarchy. A detail of the departments which now constitute the French empire, is added, forming just 30 pages of repetition, which might have been easily spared, had the latter mode of subdivision, now fully established and authorized, been adopted as the basis of description, and the relations of the departments to the ancient French provinces been incorporated in the respective topographical accounts, instead of forming a separate alphabetical table.

In describing the shires of Scotland, and especially those which the author appears to have personally visited, he is more than usually circumstantial; and as this portion of the work contains some original matter which may interest the reader, we will make two short extracts. They are taken from the account of Perthshire.



*Alyth*, a small market town, on a steep declivity, at the foot of the Grampian mountains, 3 miles N. N. W. of Meikle. Barry-hill,  $1\frac{1}{2}$  miles N. E. of Alyth, commands an extensive view of Strathmore and of several remarkable hills on the Sidla ridge, viz. Dunsinnan, Kinpurnie, Sidla, Finhaven, &c. all of which were anciently used as watch towers and places of defence. The hill of Barry is of an oval form, and its summit is levelled into an area 180 feet long and 72 or 74 broad. Around this area a round of earth was raised from 6 to 8 feet high and 10—12 broad at top. On this mound a wall of freestone was built without any cement whatever. The foundation of the wall, composed of rough granite, remains, and is of the same breadth with the summit of the mound; so that Gordon's estimate of it is extremely erroneous. Among the ruins of the wall there are several pieces of vitrified stone. The south and east sides of the fortress, where the hill gently slopes, are defended by a ditch 10 feet broad, and 12—16 below the foundation of the wall. A bridge was raised over the ditch 18 feet long and 2 broad, except towards each end where the breadth was increased. It was composed of stones laid together without much art, and vitrified above, below, and on both sides; so that the whole mass was firmly cemented. On the upper part of the bridge a stratum of gravel was laid to render the passage smooth and easy. This bridge I lately discovered and examined with care. It is the sole part of the fort intentionally vitrified. A few yards beyond the ditch there is an outer wall. The north and north west sides of the hill are steep and inaccessible. The approach to the fort is from the north east along the verge of a precipice; and the entrance was secured by a wall of stone, the ruins of which are extant. About a quarter of a mile eastward, on the declivity of the hill, are some remains of another oval fort, of less extent than the preceding, consisting of a strong wall and ditch.

*Dunsinnan hill* lies on the Sidla ridge, 7 miles S. S. W. of Coupar, resembling a sugar loaf, and detached from the neighbouring hills, about 1025 feet above the level of the sea. On its summit is an oval area, 210 feet from east to west and 130 in breadth, which Macbeth fortified with a strong rampart of stone. Penetrating horizontally 7 yards into the ruins of the rampart, I lately discovered a part of it as entire as when it was originally constructed. Founded on the rock, it was neatly built of large stones bedded in clay about 5 or 6 feet in height. If the rubbish on the outside were removed, this would be one of the most remarkable monuments of antiquity in Britain. At the foot of that wall there was a level walk of considerable breadth, and 231 yards in circuit, secured by a parapet and ditch. Having carefully explored the area of the fortress, now three feet below the surface, I found no vestige of buildings in it; so that the temporary houses were probably composed of wood. Great quantities of charcoal, bones of horses, black cattle, sheep, and hares, were dug up, but none of the human body. From the summit of this hill is an extensive and delightful prospect of Strathmore, the mouth of the Tay, the village of Errol, the Lomond hills, Birnam hill, Perth, and Strathearn. The fortress was demolished A. D. 1057.

In characterising the different nations which come under his review in the present volumes, Dr. Playfair evinces a very lau-

dable spirit of impartiality; and appears to have collected and condensed the accounts of travellers with considerable ingenuity and precision. In the important articles of manufactures and commerce, however, we regret to observe such a paucity of information and detail. His account of the modern history of each country, is also, we think, too short and unconnected; while the ancient history is rather too much expanded, and the topography is sometimes too minute and circumstantial. The itineraries form an useful addition to the more customary details.

As far as it has hitherto proceeded, the work is certainly a valuable repository of that kind of knowledge which it is intended to afford, and the most complete that has ever appeared. We must be allowed, nevertheless, to add, that it is not impossible to imagine a standard of excellence, for works of this nature, which Dr. Playfair's cannot pretend to have attained. In this, it must be owned, there is no great difficulty. To sketch the plan of a most magnificent edifice may be an easier task, than even to dig its foundations. Nor perhaps is it practicable to attain a degree of excellence which it may be natural to desire. The requisite diligence of research, accuracy of discrimination, and skill in arrangement, are scarcely ever found united in one person. If it were required of us, however, to trace an outline of something like a grand and complete geographical work, we should certainly adopt much of Dr. Playfair's scheme. Beginning with the history of geography as a science, including succinct accounts of the principal voyages which have tended to its improvement, and critical comments on the works of ancient and modern geographers; we should next, and before we proceeded to physical geography, or a description of the earth, display, in an introduction similar to Professor Vince's in the '*Modern Geography*,' the intimate connection between astronomy, geometry, and geography,—entering less, however, upon astronomy, than Vince, and excluding the instructions for the use of the globes, &c. which are only adapted for tyros in the science. An astronomical and geometrical memoir, is a considerable desideratum in Dr. Playfair's work. A general view of the structure and conformation of the globe, of its grand masses of continents and of oceans, should be followed by a chapter on the winds and tides, the magnetic variation, and other phenomena of nature appertaining to the subject. Amongst the Preliminary Papers, we should not only, like Dr. Playfair, insert tables of lineal measures, but also of other measures, of weights, and of coins, together with a sort of chronological chart for reference to contemporary events; while such papers as are properly the *results* of geographical inquiry, tables



of latitude and longitude, tables of population, revenue, &c. and perhaps a table of natural history classified by climates in the manner of a chart, would find a more appropriate situation in an Appendix. The body of the work would be, descriptions of the surface of the globe according to its grand natural features and subordinate political divisions; arranged respectively under the heads of general geographical description, boundaries, mountains, seas, bays, rivers, lakes, climate, soil, natural history, productions, history, antiquities, government, religion, statistics, commerce, manufactures, literature, manners and customs,—and, lastly, particular and ample descriptions of its subdivisions, cities, towns, buildings, and curiosities. In this plan, ancient and modern geography as well as history would be blended, and much of Dr. Playfair's encumbering repetition would be avoided. Room would likewise be afforded for devoting more space, than has yet been given by any geographer, to the particular description of every place sufficiently important to be distinctly noticed; and by this means, together with an accurate and copious Index, rendering the work also a complete Gazetteer. Lastly, we would follow the good old custom of giving a Catalogue of the various Books and Authorities consulted for the compilation of the work; which is not only a necessary addition to stamp the whole with authenticity, but is frequently a valuable guide to students of the science, and even to cultivators of general literature.

Before taking leave of Dr. Playfair, we would recommend to him a more careful correction of the press in his succeeding volumes. We particularly deprecate a want of uniformity in the typographical arrangements, and even in the orthography of proper names. The former, where it occurs, much disfigures an otherwise distinct and well printed page. The dipthongs æ and œ are sometimes printed as two letters, sometimes as one; and a typographical defect very unpleasant to the eye, is the frequent substitution of the Roman capital I for the Arabic numeral 1. This is particularly obnoxious in the history of geography; where, in reference to the latitude of Carthage, according to Ptolemy, it is said, 'the length of the gnomon is to its equinoctial shadow, as II to 7 (Strabo, L. II.)' The same characters stand in the former place for *eleven*, and in the latter for *two*. As a proof of the carelessness in spelling proper names, we need only refer to the description of Antoninus's Wall under the article *Britannia Romana*; where, in the compass of little more than a page, eight different names are variously spelt: *viz.* Achindavy, Aundavy; Barr-hill, Barhill; Croy-hill, Cory-hill; Westerwood, Underwood; Castle-Carry, Castle-Cary; Grime,

Graeme ; Rough Castle, Rough-Castle, Roughcastle ; Bantaskin, Bantasken. (Vol. II. pp. 105, 6.) Errors, however, in a work of this kind are unavoidable ; and notwithstanding the number we had marked for correction, and many more, no doubt, that have escaped our vigilance, we must own they are less frequent and less important than we expected, on first opening these ponderous volumes. The style of the work is rather slovenly. Many words, phrases, and constructions occur, which sound barbarous to a native of the south. On the accompanying Atlas, which is not distinguished by its elegance, we defer making any specific remarks, till the completion of the work, which we sincerely wish the author may have health and diligence to effect at no distant period.

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Art. II. *The Satires of Aulus Persius Flaccus, translated, with Notes on the Original.* By the Rev. F. Howes, A. M. 8vo. pp. 770. price 7s. bds. Mawman. 1809.

A GOOD translation, according to our notion of the matter, comprises three things ;—the precise sense of the author, without addition, abridgement, or alteration,—given in his own manner,—yet with the air of an original.

The first is an obvious requisite, however wanting in some of what are esteemed our best translations. Mr. Howes may, perhaps, be brought in ‘not guilty’ here ; his, he may plead, are rather expansions than additions, alterations of manner than of matter ; this is, however, heaping up a very heavy charge against the next count of the indictment.

The manner of the original is, by translators in general, even more neglected than the matter ; while, at the same time, it is even more requisite. A poet who translates, is under exactly the same obligation as a painter who takes likenesses : should he hit off the very features of the original, yet he merits little praise, unless he give them the very expression also. Not to mention that a good author’s manner will generally be found well accommodated to his matter, and, therefore, that the translator who alters at all must alter for the worse.

It may be asked, whether the faultinesses of style are to be preserved. Undoubtedly, as much as those of matter. For in the first place, a writer is as much known by his faults as by his beauties ; nay, often, though the beauties may be more numerous, the faults will be found more characteristic. He who should rob Ovid of his prettinesses, would as ill represent the sweet ‘tenerorum lusor amorum,’ as he, who has given them to Anacreon, has represented the simple Teian. In the next place, the faults of a good writer are generally but



beauties pushed too far, (*Decipimur specie recti*, &c.) and, in endeavouring to excise vicious excrescences, it is ten to one but you cut too deep,—take away the conciseness with the obscurity, the sublimity with the bombast. Lastly, is it probable that a translator and his readers will agree about an author's faults?

Under this head, as we hinted above, Mr. H. has no claim to praise. Persius's manner is sufficiently obvious; though we hardly know by what word to designate its chief characteristic, unless it be *ardour*. He starts one idea, and, while pursuing that, catches sight of another, and, as if fearful of losing it, relinquishes his former chace to hurry on in this. Hence, thoughts touched and left; gaps in the reasoning for the reader to fill up; metaphor jumbled with metaphor; and, (to use Mr. H.'s words,) 'an anticipation of his own meaning, which makes him not unfrequently confound and mix together the objection of an enemy with his own reply so closely, that it cannot often be pointed out where one ends and the other begins.' Now all this is entirely lost in the present translation. Mr. H. is always at leisure; question and answer are as carefully distinguished as in a catechism; the metaphors are duly separated; and, lastly, instead of relinquishing a thought scarcely touched, Mr. H. paws it *usque ad nauseam*; instead of leaving a leap or two to exercise the reader's legs, he accompanies him every step, and sometimes, we are afraid, makes him take the same step over again. The very opening of the first satire is monstrous.

'*O curas, &c.*' down to '*nec te quasiveris extra.*'

"How vain is man! his every thought how vain!

"Tush! who will read this moralizing strain?"

Speak'st thou to me, and dost thou ask me who?

Troth, none—or (next to none) but one or two.

"Why this is vile and pitiful indeed!

Think what disgrace to write what none will read!"

Say rather, honour,—their contempt to raise,

Whose praise is scandal, and whose scandal praise.

(N. B. The last couplet is the concise English of '*Quare?*')  
 What if Polydamus should rate me low,  
 Or Trojan dames prefer a Labeo?  
 Is this disgraceful? No—let bustling Rome  
 Poise the false beam; but look thou still at home.  
 There scan thy merit, howsoever she rail;  
 There trim the balance, and adjust the scale;  
 Heed not her sickly taste and judgement blind,  
 Nor seek but in thyself, thyself to find.' p. 1.

We wonder Mr. H. could not see how he was disgracing a forcible and really characteristical couplet without adding one iota to the sense, by tagging on the four last lines. Some of

these gratuitous elegancies are plainly for the rhyme's sake; our readers will note two, in the passage above-quoted; such also are some among the following.

*' At cur non potius, teneroq; columbo  
Et similis regum pueris, pappare minutum  
Pocis ?'*

*' Why not at once squeal for the pap and spoon ?  
Go, blubber for the rattle, or the moon ;'  
Be the spoil'd child, &c.?' p. 25.*

*' Cor tibi ritè salit ?'*

*' Does your unruffled heart beat equal measures,  
Unmoved by avarice, unseduced by pleasures ?' p. 34.*

*' Horoscope'.*

*—' Ascendant planet, mystic power,  
Whose sovereign aspect rules the natal hour.' p. 63.*

*' Laudant convivæ.'*

*' The herd of flatterers catch the pleasing sound,  
And hark ! the thunder of applause goes round.' p. 6.*

*' Tun' mare transilias ?'*

*' You tempt the ocean ? you the tempest brave ?  
You court the hardships of the wind and wave ?' p. 55.*

*' Sapere.'*

*—' These doctrines of new-fangled schools—  
This wisdom that degrades us into fools—  
These subtle tenets common sense that mar.' p. 65.*

Mr. Howes will also give us, occasionally, an extra couplet or two, to clear up the author's meaning; (See I. 111. Tr., 197, Tr.) How much the *point* of the original suffers by this wild amplification, will appear from two passages. Persius, having mentioned the kind of readers he would choose for his writings, and then described the Roman bloods, says of the last, with a conciseness admirably contemptuous,

*' His mane edictum, post prandia Calliroen do !'  
' Peace to all such ! Their leisure to amuse  
Some gentler page than Satire's let them chuse ;  
Their morning study let the edict be ;  
Their afternoon's employ Calliroë !' p. 16.*

The description of Lucilius is well known ;

*' ——— Secuit Lucilius urbem,  
Te, Lupe ! te, Mucî ! et genuinum fregit in illis.'*

This evaporates, in the translation, into

*' With poignant wit Lucilius lashed his age,  
And wreak'd on knaves and fools his honest rage ;  
To Lupus oft he told unwelcome truth,  
And Mucius with'd beneath his grinding tooth.' p. 14.*

Once more, we beg the reader to compare that wonderful



paragraph of Persius, III. 35—43, *Magne Pater Divum, &c.* with the extended weakness of his translator, l. 58—75.

We do sincerely assure Mr. Howes, that it is most painful thus to point out at length what we esteem the only considerable fault, that has intruded into a very excellent translation: and if it be asked, '*Quid opus teneras mordaci radere vero Auriculas?*' we will frankly confess, that we hope Mr. H. may be induced to lay hands on this intruder: it is a Jonah weighty enough to sink a gallant shipful.

The last requisite that we mentioned, is an air of originality. This will outweigh many faults; it is one of the chief charms of Pope's *Iliad*, of Dryden's *Æneid*, of Delille's *Georgics*; and it is a charm which Gifford and (in some instances) Sotheby have shewn to be not incompatible with even literal fidelity. This will be insured, first, by assuming a modern costume. We would not, indeed, transplant Rome into London, change the Saburra for Covent-garden, or metamorphose Roscius into Garrick: but why the terms appertaining to the computation of time or the reckoning of money should be Englished, —why the poor unlearned date-searcher is to be bewildered among nones and ides and kalends and olympiads and U. C.'s, —why we are to have a man's fortune propounded in sesterces and sestertia, or minæ and talents, instead of old English pounds, shillings, and pence, we could never yet discover.\* Secondly, this original air is gained, in a very considerable degree, by a happy adaptation of foreign idioms, quaint expressions, colloquial phrases, proverbial sayings; as, on the other hand, nothing will give a translation so starched and pedantic an air as a strict and literal *doing of them into English*. The following are a few out of the many happy instances, which we meet at every page in the present translation.

'*Nummi, quos hîc quincunce modesto Nutrieras.*'

'Nurse at home a modest five-per cent.' p. 55.

'*Si Puteal multâ cautus vibice flagellas.*'

'The forum,—

'Groaning beneath the lash of Cent-per-cent.' p. 39.

'*Pinguis aqualiculus suspensio sesquipedæ extat.*'

'That goodly tun of belly

That swags full half an ell beyond your chin.' p. 8.

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\* Johnson used to laugh at the *modernization* of official titles in our translations of the ancient historians. And justly; for either we must modernize them all, and thus translate some of them very improperly, or we shall have a strange mixture of prætors, and chancellors, consular legates, and lieutenant-generals, &c. &c.;—the Roman toga with an English star and garter.

'*Atq; exporrecto trutinantur verba labello.*'

'And weigh on pouting gib each word they utter.' p. 31.

'*Verterit hunc dominus—momento turbinis exit  
Marcus Dama.*'

'His master gives the magic twirl, and then  
Starts me up, *Marcus Dama, Citizen.*' p. 49.

'*Summâ delumbe salivâ*

*Hoc natat in labris.*'

'The nerveless trash that drips,

In bubbling impotence, from frothy lips.' p. 13.

Some of the metaphors are rendered with exquisite accuracy; for instance, there are two in the following lines, both admirable,—but any thing more happily turned than the second we never saw.

'*Sed stupet hic vitio et fibris increvit opimum  
Pingue; caret culpa; nescit quid perdat; et, alto  
Demersus, summa rursus non bullit in unda.*'

'His heart is waxen gross, and dead to shame;  
He sees not—feels not,—therefore has less blame:  
Without a hope—without a wish to rise,  
Plunged in the lowest sink of vice he lies,  
Whose stagnant waters scarce a bubble show  
To mark the spot where sleeps the wretch below.' pp. 26, 27.

But why did Mr. H. admit such lines as

'And your dread *Theta* bids the guilty die.' p. 36.

'And *nuts* thrown by to lighter toys give place.' p. 2.

'Behind thy back no *stork's-bill* ever peck'd.' p. 9.

and some few others that we might pick out? They may be accurate; but what English reader will possibly understand them? Satire is always rendered sufficiently obscure by temporary allusions; the oftener, therefore, we can get rid of local ones, the better.

Lastly, and chiefly, this original air will belong to him, who, studying his author, has placed himself amidst the same scenes and in the same circumstances, has entered into his spirit, has felt what he felt and as he felt, and knows, by a long and intimate acquaintance, not only what he has said, but what he would have said had he written in the translator's language, or had he lived in the same times, and been surrounded with the same circumstances as the paraphrast. This will be perceived, not in single lines and insulated expressions, but in extended passages and the whole tenor of the work. In what a high degree Mr. H. possesses this, we shall leave our readers to judge from the following passage, the only one we can make room for, and which indeed we take nearly at random. It is invidious to decide between rivals: that our author's comparative, as well as



positive merit, therefore, may be known, we subjoin the version of Mr. Drummond.

'*Inspice, nescio quid, &c.*' to '*subiere Quirites.*' III. 88—106.

' "Doctor, I feel a fluttering at my breast,  
" With respiration hard and lungs opprest :  
" In such a case, pray what would you advise ?"

*Sobriety and rest*—the sage replies ;  
The third night gone, his palpitations cease ;  
His pulse beats gently, and he breathes with ease.  
Regardless of his diet, straight he sends  
To ask some rich Surrentine of his friends :

*Run to my noble neighbour, slave, and say  
I beg a flaggon—I shall bathe to day.*

Soon after comes the Doctor—"Hey ! my friend,  
" How now ? you're sadly pale ; why don't you mend ?

*No matter.* "Nay, good Sir ! but (not to flatter)

" 'Tis time that you beware of this NO MATTER ;

" For by your pallid looks and morbid size,

" I fear the water has begun to rise."

*Phoh, stuff ! if I be pale, I'm sure you're worse :*

*Physicians lecture ! Heaven avert the curse !*

*One tutor dead and gone, now YOU must tease."*

"I've done—'pray, kill yourself, sir, if you please."

And now, the bath prepared, with bloated skin

And stomach gorged, the patient plunges in ;

His throat exhaling a sulphureous steam

Rank as mephitic pool or noisome stream.

But scarcely has he touch'd the cup's warm brim ;

When a chill tremor seizes every limb ;

Betwixt his fingers down the goblet slips ;

His gnashing teeth are sever'd from his lips ;

The unctuous viands fall—his brain turns round,

And down he tumbles lifeless to the ground.

Then blaze the flambeaux, then the trumpets blow,

With all the splendor of a raree-show ;

See, on his lofty couch the *dear deceased*,

With aromatic oils and ointments greased,

His cold stiff limbs extended t'ward the gate ;

While, with the cap of freedom on each pate,

Romans of yesterday all newly shorn

Support his bier, and mourn—or seem to mourn.' pp. 33, 34.

*Drummond.* 'Some one there was, who finding strength to fail,

' His body meagre, and his visage pale,

' For the physician sent, and told his case

' And shew'd health's roses faded on his face.

' Three days' repose the fever's force restrains,

' And cools the current boiling in his veins.

' Once more desirous for the world to live,

' And taste of all the joys which it can give,

' He quits his bed, prepares to bathe, and dine,

' And quaff the juice of the Surrentin vine.

"How wan, how sallow !" the physician cries ;  
 "Ah, but 'tis nothing now," the sick replies :  
 "Nothing, my friend ; the dire prognosis shews  
 'Disease, productive of a thousand woes."  
 "Nay pr'ythee, peace—I do not ask thine aid ;  
 'My guardian in his grave long since was laid."  
 'The doctor goes—the sick man's body swells,  
 'And water gathers in a thousand cells :  
 'His breath, sulphureous, taints the vernal gale,  
 'And airs mephitic from his lungs exhale ;  
 'At length unlook'd for death the wretch appals,  
 'And from his hand the lifted goblet falls.  
 'The trumpets sound, funereal torches glow,  
 'Announcing far the mockery of woe.  
 'On the state bed the stiffened corse is laid,  
 'And all the honours due to death are paid ;  
 'O'er the sad relics new made Romans mourn,  
 'And place the ashes in the silent urn.' l. 137—164.

Mr. H. has distinguished the speakers, in the interlocutory parts, very judiciously ; in one or two instances, we believe, originally.

We almost forgot to say, that there is an Introduction, containing a dissertation on the circumstances which might give rise to the very great difference in the Roman Satirists ; and Notes, that occupy above half the volume, taken up, like most other notes, with parallel passages, and verbal criticisms, sometimes original, generally borrowed.

Mr. H. is a man *non ignarus instandum famæ* : he announces at the end of the present volume, a translation of the Satires of Horace. We need not point out to him, how much his style and manner (good as they are) must be altered, before he can give us the laughing satirist in his own motley dress ; how much he must aim at a genteel familiarity ; or how much he ought previously to study the satires and epistles of Pope.

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Art. III. *Practical Sermons*. By Abraham Rees, D. D. F. R. S. Editor of the New Cyclopædia. 2 vols. 8vo. pp. 1011. price 1*l.* Longman and Co. Cadell and Co. 1809.

**S**UCH a panic has been struck into the minds of many, by the variety of opinions among the adherents to Christianity, as to deter them from venturing a speculation upon those truths, which have been elucidated or revealed by the Gospel. As if driven back into the ages, when philosophers retained the first principles of religion, which they had derived from tradition, rather as the basis of a sublime theory than as rules of conduct,—and when the common people, ignorant of the true God and the nature of his government, were



derout through custom only, and moral from temporary interest,—they seem to think all religious opinions in a great measure uncertain, or at least useless, and rest satisfied with a few practical conclusions. Abjuring all subjects of a religious kind, that involve the exercise of the reasoning faculty to understand them, or afford ground for controversy, they fix their attention exclusively on maxims for the regulation of the conduct. The utility of various actions is so perfectly obvious, that men, of the most opposite speculative opinions, agree in the general rules of practice. Hence we are sometimes recommended to pay an exclusive regard to the practical instructions of Christianity. This, it is said, would prevent all that coldness, suspicion, and rancour, that controversy so often produces: the disciples of Jesus Christ would no longer be enfeebled by mutual opposition, nor prevented by party quarrels from properly occupying their respective stations in life; but, on the contrary, by the practice of Christian duties, would display the excellence of the gospel, disarm the malice and confound the hostility of infidels, establish the wavering in the faith, and extend over the world the reign of love, and peace, and happiness.

Reasoning of this kind proceeds from a mistaken notion of the design of the gospel. Its grand aim is to cultivate the mind, to discipline the affections, to controul the passions; when this is effected, the invariable result will be a general rectitude and sanctity of life. It therefore lays deep in the *understanding* the foundations of the temple of piety. Correct and enlarged views of the divine character; a just account of the present situation and future destiny of man; a disclosure of the necessity, as well as the advantages, of the humiliation, sufferings, and exaltation of the Son of God, are the means which the Sacred Spirit employs, no less than proper conceptions of the origin, extent, and importance of the divine *law*, to rear that moral edifice, in which incense is offered to the Father of Spirits, and from which blessings are diffused among men. As the instructions of the Gospel are received in all their extent, as the sentiments of the prophets and apostles are affectionately embraced, so piety and virtue flourish. Piety, without warmth, and virtue, without firmness, are empty names. But unless the character of God, as it is delineated in the scriptures, engross our thoughts, affections that relate to him cannot be kept alive. It is from viewing ourselves in the light of the Gospel, that we take our true place in the scale of being, and acquire feelings suited to our character and condition. As immortality opens on our sight, and as we contemplate the unspeakable gift of the Son of God to accomplish human salvation, we learn the dignity and worth

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of man; the interests of our fellow creatures appear infinitely important, engage our best affections, and employ the noblest energies of our minds. It is only as we correct our notions, also, of the world, and form a just estimate of the pleasures, the glory, and the afflictions of life, by a reference to the 'cross of Christ,' and his promises to his disciples, that we are armed for the conflicts of virtue, and prepared to encounter the enemies of our salvation.

To this connexion between just principles and virtuous deportment, we are happy to find that Dr. Rees gives his suffrage, as well in particular passages, as by the general strain, of these 'Practical Sermons.' Though he passes by several truths which we think should have been introduced, and merely introduces others which should have occupied a large space on the canvas, yet he pays due attention to the intellectual faculties; and though he scarcely attempts to move the passions, appears solicitous to convince the judgement. The improvement of the heart is no less an object of his care, than the regulation of the conduct; and his practical instructions are enforced by what he regards as the most important discoveries of revelation.

We never find Dr. Rees jumbling together, in one sermon, half a dozen subjects, independent of each other, and connected only by the juxtaposition of the pages. By a short introduction, neither so uncongenial as to disappoint the attention, nor so similar as to forestal it, we are naturally led to the topic of discussion: and, without being fatigued by tedious or relieved by agreeable digressions, are in due order conducted to the close. This unity, however, is more frequently produced by presenting only one side of the object, than by dexterously revolving it in one centre. Hence the discussion wants copiousness; the stock of thought and sentiment is in danger of being exhausted too soon, and is therefore diluted till it becomes insipid. It is also deficient in variety; and instead of becoming more interesting, and affording fresh views from successive illustrations, retains to the end something of a tame and tiresome uniformity.

In reading these sermons, it is scarcely possible not to feel a degree of pity for the preacher. He seems to instruct those who are reduced to silence by the evidence of Christianity, but not captivated with its charms; who have become accustomed to so meagre and lifeless a display of the gospel, that they would be in great danger of mistaking a representation of it in all its majesty and grandeur for anarrant deception; and who are so much afraid of being led



astray by their feelings, that they are infinitely better pleased with the dry discussions of the logician, than with the commanding eloquence of the orator. Accordingly, Dr. Rees often gives us the dimensions of pillars which sustain the fabric of Christianity, without subjoining any account of the building itself. He seems constrained to extol the outward appearance; but never throws open the door to those whom he conducts, so as to display its interior plan, and afford a personal survey of its conveniences and decorations. As having been himself refreshed, when weary, he ventures to praise the hospitality of the house: but he does not spread a table and cover it with provisions for his friends.

From a supposition that the human mind is passive in receiving the notices of the senses, many philosophers have concluded that it is also passive in the formation of all the notions it entertains, in the decisions of the judgement, and the whole process of ratiocination. Beside that the very activity of mind is unfavourable to such an opinion, it ought not to be forgotten, that whether we embrace truth or error, depends, almost entirely, upon the fairness of the view we take of the subject, the degree of attention we pay it, the patience of our investigations, and the moderation of those passions that so often bias the judgement and becloud the understanding. Without any regard to these circumstances, it has been maintained, to justify a rejection of the divine mission of Jesus, as well as several peculiar doctrines of his religion, that our assent to truth is independent of our own will, and that he who is destitute of faith in the gospel is rather unfortunate than guilty. Dr. Rees correctly observes, in reply, that the reasonableness of enjoining faith as a duty, in those to whom the gospel is revealed, will appear, if we consider the evidence that asserts it. After briefly noticing the nature of this evidence, he thus proceeds:—

He who commands us to believe, affords us evidence to justify our faith. He produces and exhibits his testimonials, whilst he requires our assent to the truths he reveals; and unless, after deliberate and unprejudiced examination, we can pronounce these to be either fallacious or insufficient, we ought not to demur against that exercise of faith, which he enjoins. We should consider that, if Christianity proceeds from God, he has adapted the evidence that recommends it to our faith, in its nature and degree; to the faculties of our minds; and we should not, therefore, hastily reject; we should, indeed, diligently examine, what is this high original. This is an act of duty;—this is an expression of our gratitude, which we should be inexcusable in omitting: for the subject of it we are accountable; and we are culpable, on the princi-

ples of natural religion, whether revelation be true or not. This leads me to add—

‘4thly, That the dispositions, which precede and accompany faith in Christ and the Gospel render it a proper subject both of command and commendation. When men allege, in vindication of their scepticism or incredulity, on the subject of religion, that the assent of their judgment is not at their own disposal; and that faith depends altogether on evidence; this plea is partly true and partly erroneous. But it is by no means applicable to the subject under consideration. Christian faith is an act of the will as well as of the understanding. It depends upon the state of the affections and passions, as well as upon the judgment; and it may be obstructed or promoted by a variety of circumstances, besides the simple evidence of truth. When we are commanded to believe, we are required to examine without prejudice; to be dispassionate, calm, and upright in our deliberations, and inquiries; to set aside every consideration of sinister interest in our determination, and to follow the conviction of our minds in our purposes and in our practice.

‘Although the mere assent of the understanding to a proposition of a speculative nature may not be the proper subject of command, or of commendation and reward: yet such a faith as we have now described, which implies previous inquiry and subsequent conduct, may be very properly enjoined as a duty. Those who exercise it may be reasonably applauded. Those who are destitute of it may be justly blamed. When the evidence is perceived, and is fully sufficient, faith becomes a necessary act. But the mode in which we search for this evidence, the view with which we perceive it, the impression it makes upon our minds, and the consequent conviction which it produces:—all these depend upon ourselves; the faith, which results from them, becomes a voluntary act, and may be prescribed by authority and commended as a virtue. While one person may be incredulous, because he indulges passions and prejudices, that pervert and blind his judgment, and because it is his interest, when he reflects on his character and conduct, that Christian principles should be unfounded and fallacious; another person, who seeks truth without any previous bias; who wishes to be guided and comforted by the doctrines and hopes of Christianity; and who has nothing to fear but every thing to expect, from a persuasion of its truth;—such a person will find reason for faith; ample, clear, convincing evidence; in that kind of testimony, which was objectionable, unsatisfactory, and inconclusive to the other. To the humble, and docile, and well disposed, may be satisfactory and convincing: but conceit and an affectation of superior wisdom, self-sufficiency, and a desire of differing from the multitude, obstinacy in error or addictedness to licentious conduct, may bar the avenues by which the light of truth enters into the mind, and prevent that conviction, which it would otherwise produce.’ Vol. I. pp. 141—142

Our limits will not allow a longer quotation from this excellent discourse.

Among the various objections to the resurrection of Jesus it has been insinuated that the witnesses were probably selected for the purpose, and that the evidence of the fact would have derived a great accession of force from the suffrage



the Jewish rulers. This objection Dr. Rees has obviated so effectually, that our readers will excuse us if we present them with a considerable portion of his reasoning on the subject. To that part of the objection, which claims for the Jews personal evidence of the resurrection of Christ, and magnifies the advantages it would have afforded to his cause, the preacher replies in these terms:—

‘Let us examine the principles upon which it is founded; and we shall perceive, that it is more plausible than just, and that it will not warrant the conclusion that has been drawn from it. It supposes that the Jewish priests and magistrates had a right to expect personal evidence of our Saviour’s resurrection; that some useful and important end would have been answered by its being afforded them; and that no injury to the character and religion of Christ could have resulted from their being thus indulged and gratified. If neither of these suppositions can be reasonably admitted; if, upon farther investigation, they should appear to be fallacious and unfounded; it cannot be alleged against the evidence of our Saviour’s resurrection, that it was defective and partial, because it was not communicated to the Jewish priests and rulers.

‘The plea of right cannot be urged in their favour by any, who duly consider, what their disposition and conduct had been during our Saviour’s life and ministry. Men, who had discovered no inclination to examine the nature of his doctrine and the design of his mission; who had slighted and resisted the means of information and conviction, which his preaching and miracles had afforded them; and who had pursued him with malignity and violence to the cross and grave:—such men could surely have no just claims on his farther attention: they could have no reason to expect, that he would condescend to use any new efforts for removing their prejudices, when every past endeavour had not only proved fruitless, but had served to exasperate their resentment, and to provoke a persecution which terminated in his death. Their opposition to him had been such, both in its nature and degree, as to render them altogether unworthy of any forbearance and indulgence. Much less discernment than he possessed would have been sufficient for perceiving, that no evidence was likely to avail with persons of their temper and character. They had justly forfeited every token of his regard. They had merited the most signal punishment. It would have been not only a vain, but an impious and daring presumption in them to expect any other evidence of his restoration to life besides that, which they might derive from the testimony of persons less guilty and more deserving than themselves. Besides, our Saviour’s particular commission to the Jews expired with his death; and he had previously informed them, that they should not see him till they were better disposed to receive him. Every personal claim must, in this case, be set aside.

‘The plea of right being dismissed as unfounded, the next question that occurs is, whether any important and valuable purpose to themselves or others, would have been answered by our Saviour’s appearance to them, after his resurrection? Have we any reason to imagine that they would have been convinced of the truth of his mission and

doctrine by such an appearance? The same prejudices and interests, that prevented the effect of the miracles, which he had performed, and of which they had been witnesses, would have resisted the conviction, which his resurrection tended to produce. The same antipathy to the doctrine he taught and the religion he meant to establish, would have prevailed against the evidence of this fact; and it is probable, that they would have only aggravated their guilt and condemnation by obstinately persisting in their unbelief.

‘ But though they were convinced of the reality of our Saviour’s resurrection, would they avow their conviction? Would they publicly testify the truth of that fact? By an undisguised and open declaration of it, would they lead others to believe and acknowledge it? This, indeed, would have been a very signal triumph of truth over prejudice and malice. But it would have been a triumph over their own prejudice and malice, of so extraordinary a kind, that it was very unlikely to happen. Pride and interest would have been very reluctant in acknowledging, that they had persecuted and murdered a divine Messenger; in renouncing the worldly rank and influence which they possessed; and in submitting to be taught and governed by the authority of Jesus of Nazareth, whom they had despised, calumniated and crucified. If they were constrained to assent to the truth of our Saviour’s resurrection, it was not very probable that they would confess to the world, that he, whom they had persecuted during his life, and doomed to a premature and ignominious death, was the promised Messiah and Saviour. It was not very probable, that in so doing they would publish their own disgrace, and that they would proclaim to the world, that they were persecutors and murderers. It would have required a degree of virtuous fortitude, of which we discover no traces in the Jewish Sanhedrim, to bear public testimony to the resurrection of a person, whom they had so lately condemned and crucified as a malefactor. Without such a testimony, of what avail would have been the conviction of their own minds to the general credit of the Christian cause? Afraid or ashamed of avowing it, and thus of forfeiting the reputation and influence annexed to their character and office, and of incurring popular censure and reproach; no benefit could have accrued from it either to their contemporaries or to future generations. They were, therefore, very unfit to be witnesses of a fact, which it was their interest to conceal, and which they were not likely to acknowledge, if they had believed it to be true.

‘ Besides, their testimony, if truth had extorted it from them, and if they had possessed honesty and resolution sufficient to avow it, would have been liable to suspicion. It was the testimony of men, whose minds must have been oppressed and terrified by a consciousness of their guilt; and it might have been said, that they were haunted by ghosts and spectres, and that their imagination converted a phantom into the real person of him, whom they had exposed to public derision, and sentenced to an ignominious death. Their testimony would have gained little credit with men of their own rank and station, and of principles and character similar to their own. It would have died with themselves; and produced no effect beyond the circle of their own acquaintance and the age in which they lived.



It ought to be considered farther, that the character and religion of Christ might have been very materially injured by his appearance to the Jewish priests and rulers, after his resurrection. They had no right to expect this kind of evidence. No good purpose could have been answered by it. I now observe, that it might have been very detrimental in its effects. If they had remained unconvinced, which might most probably have been the case, the fact would have been questioned. The multitude would have become obstinate and irreclaimable in their incredulity; and they would have pleaded the authority of their superiors in station and office, as an apology for neglecting inquiry and rejecting the means of conviction. If they had been convinced, without honesty and resolution to declare the truth, the fact would still have been considered as doubtful, or at least of no great importance. But if with their conviction they connected the public avowal of its truth, our Saviour would have incurred the charge of an impostor, and his religion of fraud. Loud would have been the clamour of a combination between him and the rulers of the state. Suspicion would have attached itself to the evidence of men, who had the care of his sepulchre, who appointed the guard, and sealed the stone that secured it, and who could easily have propagated a report which would have gained credit with the servile multitude. Christianity would have been represented, by persons who are prone to ascribe all religion to state policy, as a contrivance of the priests and magistrates of Judea, to answer some purpose of worldly emolument or ambition. Its progress and prevalence would have been attributed to the secular influence of its advocates; and it would have been deprived of that most distinguishing and satisfactory evidence which it now possesses, that it derived its origin from God, and owed its success to the signal interposition of divine power.' Vol. I. pp. 76—83.

To answer arguments with a sneer, to silence an opponent by a laugh, and claim the victory from having been able, in the course of the dispute, most frequently to excite the risible faculties, is become so common, that ridicule is almost the only weapon employed at present in literary warfare. It is even employed against truth and piety. The following account of the causes that induce the wicked to scoff at virtue and devotion, will prevent us from thinking the worse of our religion because it may be the object of derision; and will serve as an example of our preacher's best manner.

'Some have recurred to this practice (of scoffing at religion) "from mere depravity of mind." Unimpressed by a sense of the importance of the truths and of the obligation of the duties, which religion inculcates, and avowing enmity to both in their general conduct, they have been accustomed to treat them with neglect and contempt. It is natural for men, who resist the influence of religion, and who have no interest in the satisfactions and hopes it administers, to degrade and reproach it. The true value and importance of religion can be justly apprehended only by those, who embrace its principles, and conform to the practice which it prescribes. Those who have felt its power, and enjoyed its pleasures, and no others, are capable of forming a proper estimate of its worth and utility. Reli-

gion is more a subject of experience than of speculation. A right judgment concerning it requires a refined taste and a virtuous sensibility, without which it will be degraded below its just standard and depreciated below its true value. A depraved mind is a medium, through which it will appear distorted and deformed; obscuring its native excellence and beauty; diminishing its intrinsic importance, and concealing from view its various benefits and pleasures. We need not wonder then, that persons, whose minds are corrupt and vicious, should entertain mean and contemptuous notions of religion; that they should disparage principles, to the evidence and influence of which they are strangers, as of no moment and use; and that they should reproach the practice which it enjoins, as imposing unacceptable and needless restraint, and producing no pleasure and advantage.

‘Some again addict themselves to the practice of scoffing at religion, “from mere ignorance and stupidity.” Determined enemies, they depreciate and revile it in the best manner they are able; and it is well known, that a jest or sneer supplies with many the want of argument, to which they have no ability to recur. To reasoning they dare not appeal. This is a faculty, to the exercise of which they are incompetent; and, therefore, they wisely avoid it. But they cannot forbear testifying their contempt of religion in that mode, which is most level to their capacities; and nothing is more easy; there is nothing that requires less study and labour, less inquiry and knowledge, than the practice of scoffing at opinions, however true and important, that are held in general estimation. This is a talent, which those, who are disposed to use it, may very readily acquire; without being able to answer a single argument that may be alleged in favour of the principles they deride, or to urge one serious and solid objection against them. As this is the most effectual method of silencing those, who are well informed on the subject of religion, and who will not think it worth their while to repel such attacks otherwise than with indignant contempt; the persons who recur to this practice of scoffing at religion will probably obtain an apparent triumph. But it will be a triumph merely among associates of a disposition and character, similar to their own.

‘Moreover, many have adopted this practice “from self-defence;” or with a view of repelling arguments, from which they apprehend conviction, and of furnishing themselves with pleas for pursuing the criminal course to which they have been devoted. Persons, who can indulge themselves with scoffing at the obligations and sanctions of religion, and who can persuade themselves to think, that they are so trivial and unimportant as to be objects of disdain and ridicule, will become bold and fearless: equally unconscious of guilt and unapprehensive of danger. The seat of the scorner is the only asylum, in the path of vice, secure from remorse and terror. This is the only eminence, in which the sinner can obtain undisturbed tranquillity: and from which he can look down with indifference and contempt, on the prejudices that mislead and the terror that disquiet the multitude. To this peaceful asylum, to this enviable eminence, he anxiously aspires; and he is happy in the prospect of obtaining a complete triumph over those doubts and fears, which never invade the seat of the scorner.

‘I add farther, “vanity and conceit” have been sometimes the cause



of men's scoffing at religion. They wish to be thought wiser than others; more quick-sighted in discerning vulgar errors; more unbiassed by prejudice in their inquiries; more free in declaring their contempt of prevailing opinions; more resolute in rescuing the mind from those shackles that enslave it; and more elevated in their views and sentiments than the grovelling multitude. To credulity and superstition; to sinister art and worldly policy they ascribe the empire of religion, and the origin and efficacy of the means that are employed to maintain it. They are the men, who have penetration to distinguish between truth and error, and who have honesty and fortitude to attack the prejudices and dispel the fears of deluded and enslaved believers. Triumphant in their superior sagacity and confident of success, they disdain the tedious and laborious method of reasoning: this they leave to those literary drudges who pursue truth by tiresome and painful steps. Wit and humour are the talents in which they excel. Ridicule and satire are the weapons with which they assail that lofty and well-guarded citadel of divine truth, which the wisdom and power of God, and the integrity and learning of ages have rendered impregnable. The boldness of the attempt indicates their vanity and presumption; they assume credit from their impotent attack; and if they succeed in demolishing outworks, not worth defending, they shout aloud, as if the whole building were falling, and arrogate to themselves the honour of a complete victory.

It is not to the love of truth; it is not to a regard for liberty; it is not to a concern for the dignity of the human mind; and much less is it to a solicitude for the virtue and happiness of the world, that we are to ascribe the efforts of the scoffers to disparage the credit and to impair the influence of religion. Their moving principle is vanity. They are offering sacrifices to their own pride. They are collecting proselytes to admire and extol their own talents; and provided they can accomplish this end, and secure the reputation of sagacity and wit, they are not very anxious about the character of those who applaud them, nor concerned what injury they may do to the minds and morals of their fellow-creatures in obtaining their admiration.

I shall only add, that "scepticism and infidelity" have been too often blended with the crime of scoffing at religion. In the writings and in the conversation of those, who intimate doubts concerning the distinguishing principles of religion, or who openly avow themselves unbelievers, we too frequently discover traces of this scoffing humour. Nor do they always distinguish, as they ought to do, between truth and error; between the real doctrines of natural or revealed religion, and the mistaken and absurd opinions of mankind. They do not discriminate, as justice and candour require them to do, between the principles of religious truth and duty, as they are suggested by reason and revelation, and those representations of them, that occur in the creeds and forms and practice of the professors of religion.

There are an indecency and an indecorum in the mode of attacking, with scorn and ridicule, even erroneous opinions; especially those which are held in high veneration and esteem by multitudes of believers. Raille-ry is suited only to trivial and uninteresting subjects; whereas the conduct of those who endeavour to make religion ridiculous, and who expose it to derision and reproach, by blending the follies and mistakes of

its votaries with important truth, is altogether inexcusable. And yet this practice, however unfair and indefensible, has not been uncommon; and when adopted by such writers as Tindal and Toland, Collins and Bolingbroke, Rousseau and Voltaire, Hume, and Gibbon; and when resorted to in the common intercourse and convivial pastimes of social life; it is likely to delude the unwary; to mislead those who have little leisure for reading and reflection; and to produce the most mischievous effects on the principles and morals of mankind.' pp. 316—323.

It may be worth while to specify the titles of these sermons, which are fifty in number.

Vol. I. 'The accomplishment of prophecy in the circumstances attending the introduction and progress of Christianity. The observance of the Sabbath, a permanent memorial of the truth of Christianity. The object and nature of Christian worship. The evidence of the resurrection of Christ vindicated and illustrated. The practical influence of the resurrection of Christ. The reasonableness of faith as a principle of conduct. The requisition and commendation of faith justified. The excellence and utility of Christian hope. Mutual love, the Christian test. On a wounded spirit. A preservative against mistakes, with regard to the nature and efficacy of repentance. The omnipresence of God illustrated. Practical atheism. 3. The progress of vice. The folly and danger of procrastination and delay. 2. Of the importance of adapting the temper to the condition. Abundance not essential to the most important purposes of human life. Reflections on the character of Barzillai. The anxiety of parents for the virtue of their children. Sobriety of mind recommended to young persons. The benefit of associating with the wise and good. The folly and danger of associating with the wicked.'

Vol. II. 'The danger and evil of declension and apostacy. The wisdom and duty of a persevering profession of Christianity. The character of the first Christians illustrated and recommended. On the victory of faith. The credibility of a future life illustrated and evinced. Victory over death. Unity among Christians illustrated and recommended. The conduct of Christ in declining honour from men, illustrated and recommended. Sensibility and sympathy recommended from the example and doctrine of Christ. The conduct of St. Paul recommended to the imitation of Christians. The gain of godliness with contentment. The principles of Christian fortitude and self-possession. The nature and benefits of Christian zeal. Moderation illustrated and recommended. A caution against flattery. Religion conducive to the permanent enjoyment of prosperity. The benefits resulting from the trials of life. On the unequal distributions of Providence. Joy and fear united in the Christian character. The excellence of the human frame and faculties. A caution against pride, in the estimate of our talents, advantages, and attainments. A caution against discord. A meek and placable temper illustrated and recommended. The folly and danger of an irresolute and wavering mind. An address to the descendants of religious parents.'

It may readily be allowed, that innocence is preferable to penitence; but the utility of a discourse (see sermon XI.)



employed in confirmation of such a position, seems to us very problematical;—especially as the contrary is acknowledged to be the dream only of enthusiasm, a disease from which we should hope Dr. Rees's auditory is tolerably free. As 'all have sinned, and come short of the glory of God,' no man can boast of his innocence. Penitence, which lays us prostrate at the throne of divine mercy; which so fixes the mind upon its own violations of the divine law as to destroy that confidence, so ready to grow up from a comparison of ourselves with the most degenerate of mankind; and which is indissolubly connected with devout sorrow, an approbation of the Christian scheme of redemption, and a firm, effectual resolution to comply with its requisitions,—cannot, surely, be inculcated with too much earnestness upon all who enjoy the gospel. Dr. Rees, we have no doubt, will freely yield *his* assent to the universal necessity of repentance; but many of his readers, we fear, may be induced to draw inferences from his representations, which they were not *intended* to sanction. Forgetting their innumerable failures in discharging the obligations to temperance and sanctity of deportment, strict integrity and active benevolence, habitual gratitude, affection, and obedience toward God, they may but too easily be satisfied with the consciousness that their lives have not been stained with opprobrious vices; and, presuming that repentance is in their case unnecessary, may be but too ready, while destitute of contrition, and of dependence on the great sacrifice of propitiation, to imagine themselves worthy of the divine favour, and secure of eternal life.

To attempt a formal character of this work, would now be superfluous. The peculiar excellence it displays, is good sense. If the preacher is seldom original, yet he is never silly. If he does not charm us with effusions of sensibility or imagination, yet he never disgusts us with extravagance. His reasoning is generally clear and sound; and his style neither coarse, inflated, nor feeble.

An appropriate Address, on laying the first stone of a new Chapel, is added, as an appendix.

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Art. IV. *Voyages and Travels to India, Ceylon, the Red Sea, Abyssinia, and Egypt, in the Years 1802—1806.* By George Viscount Valentia.

(Continued from p. 708.)

OUR noble traveller deserves much applause, for examining and delineating the western coast of the Red Sea, and for the resolution and patience with which he executed this adventurous and useful project, in spite of many interruptions and vexations. His anxiety to accomplish this undertaking in the earlier part of the year 1804, during the continuance of the south-east monsoon, was the cause of his extreme haste in

Ceylon, along the Coromandel coast, and across the peninsula. But notwithstanding this haste, which rendered it impossible to do more than take a very slight and rapid glance over so interesting a country, he was not able to set sail from the Malabar coast till the middle of March, when more than half the period of the monsoon being past, the remainder would obviously be insufficient to carry him to Suez. He expected it to carry him as far as Mocha; and as to the rest of the voyage, he was consoled for the delays which had made him so late, by becoming persuaded, 'that the sailing in unknown seas was probably safer when beating up than when going briskly before the wind.' He concisely states the considerations which determined him to the enterprise.

\* It had always appeared to me an extraordinary circumstance, that if the western coast of the Red Sea were really as dangerous as the moderns have uniformly represented it, the ancients should invariably have navigated it in preference to the eastern coast; nor could my suspicions that a western passage existed be removed by the silence of the British officers, after a long continuance of our fleet in that sea. The evils which they had experienced from the want of water, fresh provisions, and fuel, pointed out, indeed, most strongly, the importance of ascertaining whether these articles were not attainable at Massowah, Dhalac, or the adjacent islands, where, in former times, the Egyptian and Roman merchants were induced to fix their residence for the purpose of carrying on the trade with Abyssinia, and the interior of Africa. At Dhalac, Mr. Bruce has asserted, that three hundred and sixty tanks, which had been erected by the munificence of the Ptolemies, were still in a state of preservation to afford with care, a supply of water, more than sufficient for any fleet which the British could ever have occasion to send into that sea.

\* The commercial advantages which might attend the opening of a communication with Abyssinia, appeared also worthy of attention; and a more favourable time for making the attempt could never be expected than immediately after the British naval power had been so fully displayed on the shores of Arabia and Egypt; and when the trade with the interior of Africa had been interrupted in its usual channel through the latter country, first by the conquest of the French, and afterwards by the civil war between the Porte and the Beys, which had caused a perfect separation between the upper and lower provinces.

\* I confess also that I felt it a national reflection, that a coast which had afforded a profitable and extensive trade in gold, ivory, and pearls, to the sovereigns of Egypt, should be a perfect blank in our charts; and that while new islands, and even continents, were discovered by the abilities of our seamen, we should have become so ignorant of the eastern shores of Africa, as to be unable to ascertain many of the harbours and islands described by an ancient navigator in the *Periplus* of the Erythrean Sea.

\* During my stay at Calcutta, I had the honour of frequently conversing with the Marquis Wellesley on the subject of the Red Sea, and of stating to him my ideas and feelings; in which I had the happiness of finding that he fully concurred. At length I proposed to his excellency,



that he should order one of the Bombay cruizers to be prepared for a voyage to the Red Sea; and I offered my gratuitous services to endeavour to remove our disgraceful ignorance, by embarking in her for the purpose of investigating the eastern shore of Africa, and making the necessary inquiries into the present state of Abyssinia, and the neighbouring countries. His excellency approved of the plan, and it was determined that, in order to obviate any difficulties which might arise from the commanding officer differing with me in opinion, with respect to the eligibility of going to particular places, he should be placed under my orders.' Vol. II. pp. 1, 2, 3.

Accordingly a brig of 150 tons, mounting twelve eighteen-pound carronades, and commanded by a Capt. Keys, was sent to Mangalore, to be put under his lordship's orders. He was much pleased at first with the gentlemanly manners of the captain, and little expected that he should soon find him a base-minded wight, obstructing and frustrating the enterprise by his perverse, refractory, and cowardly temper. The first place at which lord V. intended to touch was Aden. On part of their course they were attended by a multitude of dolphins, of which the beauty, and the varying colours after the fish is taken, are accurately described by our author, who appears well acquainted with several departments of natural history.

'The men caught a dolphin, (*coryphæna equisetalis*), a most beautiful fish, generally from two to three feet long. When in the water it appears of a rich dark blue, or green, or golden yellow colour, according to the point of view in which it is beheld. On being caught, it changes rapidly. The body at first is chiefly orange, spotted with the brightest blue: the fins are green, and then blue. The dorsal fin, when the fish is dying, is of a dark green throughout. The ventral fins lie close to the body, where there is a hollow that partly receives them: these are of a bright gold-coloured orange on the outside; on the inside, when alive, bright blue; when nearly dead a dark green. The anal fin, during life, is blue and light gold colour; at death, lighter, and silvery: the caudal the same. The pupil of the eye dark: the iris yellowish gold colour. It has three rows of small teeth, separated by a groove in the centre. When dying, the blue tint, for a few seconds, sometimes covers the whole fish, and then settles in the blue spots only.' Vol. II. p. 8.

On one of the days, they met with animal life in a vehicle very much more uncouth than this.

'Several very singular species of sea-blubber floated by. One was a large scarlet mass, about seven feet long, and two or three wide, a part of which was got on board; it consisted of a great number of distinct living substances, adhering to each other. Each was about four inches diameter, tubular, and closed at the ends. A circular thread of scarlet spots was twined in circles amidst the gelatinous substance. Another was about two inches long by one in diameter; partly hollow. It had a dark yellow spot and one red close to each other, at the lower extremity. It

was covered with fine prickles externally, which produced no smart on being touched.'

If any adventurer could set out with expectations formed on the descriptions of the poets, he would have many occasions for being very angry, either with the falsehood or the truth; in the course of twelve months: in approaching the Arabian shore, about Aden, he would be tempted to fling the *Paradise Lost* among the dolphins.

'I never beheld a more dreary scene, nor one that less accorded with the idea, that might be formed of the country from the beautiful description of Milton: no 'Sabæan odours' came off to gratify our senses, from the shore, nor did they ever exist there, but in the mind of the poet, as a more wretched country does not exist; for the myrrh and frankincense come from the opposite coast, though the Arabs were, and are still, the medium of conveyance to Europe.' Vol. II. p. 12.

At Mocha, his lordship discovered that the captain was becoming restive, from dread, as it appeared, of the Abyssinian shore, perhaps from having heard of its dangerous rocks, or possibly from having seen, in the contents of the chapters of Bruce's narrative of his adventures there, this notice—'troubled with a ghost.' He proposed relinquishing the command and the ship, and was with difficulty prevented by the ill-judged dissuasions of the British agent at Mocha. They went directly across the gulf to Ras Beiloul; and thence coasted to Dhalac and Massowah. In the course of this voyage they found occasion to contradict Bruce's assertion, 'that there is no anchoring ground on the Abyssinian shore, and that you might have your bowsprit over the land without any bottom astern.' At the first place at which our author arrived, it was found 'that the land gradually shallowed to seven fathom within a quarter of a mile of the shore.' The soundings were most carefully attended to, and this whole line of coast proved perfectly safe and commodious for sailing and for anchoring, in many places allowing a choice of depths, shoaling very gradually. Provisions were obtained, here and there, from the inhabitants, with whom however there was not time for much intercourse; very few of them indeed were seen. It may be perceived they are in a very barbarous condition; they behaved, notwithstanding, with a good degree of civility and equity; and his lordship took care that no provocation should be given to them to act otherwise. In justice to him, it should be said once for all, that his conduct in every part of the transactions in the Red Sea appears to have been equally distinguished by spirit and conciliation. At Massowah, he had no small exercise for them both, between the roguery and exactions of the Arabs, and the open refractoriness of the varlet of a captain. His perverseness, and his infamous manœuvres



in concert with some of the Arabs, had finally the effect of compelling his lordship to relinquish for the present his favourite enterprise, and return to Mocha. The last we hear of this Capt. Keys is, that on his return to India he was put in prison. After remaining some time at Mocha, Lord V. went to Bombay. After a short stay there, intending to return, he made an excursion to Poonah, to introduce himself to his highness the Paishwa. Not having quoted any of his former descriptions of eastern court manners, we think this may be the proper place.

His highness had fixed on the day to receive my visit of ceremony. The fortunate hour was about four o'clock, when, having received intelligence that the deputation from the durbar was on the opposite side of the river, we set off. I was attended by Colonel Close and suite, my own suite, and our suwarries (state equipage). A salute announced my departure. The Paishwa's minister for British affairs, and the assistant Dewan of the state, after paying their compliments, put themselves at the head of the procession, to show me the way to the palace. They were attended by a large body of horse and some soldiers; an escort of British infantry waited also on the opposite shore, and joined my suwarry. On entering the place before the palace, we found his highness's cavalry and guard of infantry drawn out, with his elephants and suwarry: they were by no means splendid. As we passed under the Nobit Kanah the kettle drums beat. Within the walls the servants were all at their posts, and the crowd considerable. In the windows were numbers of the higher orders. We quitted our palanquins at the foot of the stairs, which we mounted, attended only by our Chubdars and Ausubadars. A small anti-room led to the durbar. At the door I waited a few seconds, till I saw that the Dewan of the state, Sadasheo Maunkesor, was sufficiently near; when, having quitted my slippers, I stepped on the white cloth with which the whole room was covered, Col. C. supporting my left arm. I embraced the Dewan and presented the officers of my suite. At that moment the Paishwa entered the room, and stepped on his guddy or throne. I hastened towards him supported as before, with the Dewan on my right. His highness continued standing, and slightly embraced with his right hand, I doing the same. His brother was on his right, to whom I was next presented, and who also embraced me. I then returned, and presented to the Paishwa the gentlemen of my suite, who were also embraced. We then sat down. The Dewan was next his highness on the left, but rather behind; I was close to him: next to me the Colonel, and then the other European gentlemen. We had no chairs or cushions, and were not permitted to put out our feet, as showing the sole of the foot is considered disrespectful. His highness had no slippers on.

The etiquette of the court is silence: and when any thing is said, it is in a low whisper. I spoke to the Colonel, who translated it to the Dewan, who stretching himself out towards his highness on his knees, with his hands closed and raised up, in a low voice reported what I had said. By the same conveyance the answer was returned. By the direction of Colonel C. I first enquired after his highness's health, and was answered that he was well, and hoped I arrived in good health at Poonah.

I then asked after the health of his brother. The message was carried across the room, in front of the guddy, by Anund Row. The answer was complimentary. His highness now expressed a wish, through the Dewan, that we might retire into a more private place, that the conversation might be more free. This originated solely from himself, and was as unexpected as it was flattering. Indeed the whole of his highness's conduct had evinced a wish to pay me every attention. The deputations sent to meet me were the highest honours he could bestow.

I immediately arose and followed him into a very neat small room, attended by Col. Close, the Dewan, the sub-Dewan, and the minister of British affairs. His highness seated himself on a small Turkey carpet in a corner of the room. He placed me next him on his left, and the rest formed a part of a circle in face of him. He now began a very interesting conversation, in which he considerably relaxed from his etiquette, smiled, and frequently spoke immediately from himself to me and Col. C. With all the disadvantages of interpretation, I could frequently perceive that he gave a very elegant turn to the expressions he used. Among many other compliments he expressed a wish to give me a fête at his country house, to which I with pleasure assented. This had been previously arranged, and was to take place after he had honoured me with a visit. On political subjects he spoke fully, and clearly, and seemed much better informed than I had reason to expect. After about an hour we returned to the Durbar. I was so extremely tired with the position, that it was with some difficulty I could rise, and for a few minutes was obliged to rest against the wall. No conversation passed after he was seated on the guddy. Pawn\* was placed before him in a large gold plate; on the top was a gold box, containing a parcel of the same; attar, rose water, and spices, were in the same line. Anund Row, the minister for British affairs, gave rose water, pawn, and attar, with spices, to all the party, except the Colonel and me. He began at the lowest, contrary to the etiquette of the other Asiatic courts that I have visited. The Dewan gave pawn, rose water, attar, and spices to the Colonel; to me he gave attar and rose water. We then arose, and his highness presented me with the gold box, filled with pawn from his own hand. As I was to visit him at his country-house, the giving of presents was deferred till that time. We made our salaams and retired, the Dewans attending us to the door. We then returned as we came; but the sun being set there was no salute.' Vol. II. p. 119.

The noble traveller had several more very courtly and very gracious interviews with his highness; and this was the proudest eminence to which he ascended during the whole course of his peregrinations; as the Paishwa's sovereignty is less obviously a mere humble precarious deputy-governorship under the English, than that of the other mighty potentates of India; and there appears some slight chance that as much as six years from this time he may still have a 'guddy' to ascend for

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\* 'Pawn is the areca-nut wrapt up in the leaf of a species of pepper, with a little fine lime; this is frequently chewed by the natives, and is invariably presented by them to all visitors.' Vol. I. p. 101.



the ceremonious reception of erratic lords from Britain. The two personages seem to have had a good deal of confidential talk, in which his highness expressed his complete satisfaction with the arrangements entered into with the British government under the name of *alliance*. He was very anxious to have it understood by his lordship, that his father before him had earnestly desired this sort of *friendship* with the English, the benefits of which, he said, 'to the high contracting powers, were to be *mutual*.' He particularly wished that Lord V. would make known in England, that his highness had feelings of the utmost confidence and friendship for that nation,—naturally supposing that we must be every day (Sundays not excepted) musing or debating on his character, and not reflecting, probably, how many high folk we have nearer home with whose important proceedings of dining, taking an airing, and the like, it behoves our thoughts, dreams, coteries, and newspapers to be filled,—to say nothing of the less considerable matters of the fall of empires, and the conquest of Europe.

In return for some of his territory ceded to the English, the Paishwa has been taught by them a better mode of collecting his taxes in the rest, so that his revenue is said to be greater now, when he is circumscribed, protected, and fixed down in peaceful littleness, than it was when he was keeping up a bustle to maintain the superior rank to which he was acknowledged to be intitled (according to the canons of right among sovereigns) in the Mahratta states. His lordship goes into a brief historical illustration of the quarrels and alternation of power among these states, and of the decline of them all; and congratulates the power that has brought them down, on the improbability that such of them, as yet retain any substantial existence, will ever cordially cooperate with one another in their hostility against it.

Our author was present at the celebration of the Hindoo festival of the Dusserah, at which the Paishwa attended, and performed a principal part; on account of whose attendance it was a point of etiquette for his lordship, as not having been yet introduced to him, to keep in the back ground, out of his highness's way, so that he could not see the precise 'religious' part of the performance, while a number of British common soldiers were drawn up so as to see it all to their hearts' content. They seem to have been considered by his lordship in the light of a deputation from the British people to bear a part in this solemnity; and he was doubtless gratified in the contemplation of our exemplary catholicism. 'The only interesting part of the sight was the British troops, now for the first time assisting at this *holy* ceremony, at the capital of the Hindoo empire.' He adds,

‘Formerly Holcar, Scindiah, and the other chiefs used to attend, and their prodigious bodies of horse covered the surrounding plains. Whole fields were then devastated, the Paishwa himself setting the example; but now his attendants only gathered a few heads of grain. After celebrating together this festival, they were accustomed to set out on their predatory excursions into the neighbouring countries; but these excursions are probably now terminated for ever. It was considered a fortunate day to begin a war after the celebration of the victory of Ram over the giant Rawan.’ p. 117.

Nothing, however, that was to be seen on this occasion, could give our author any great reason, after he had heard it described, to regret the obligation of sculking behind, imposed by his nobility. The whole business was merely the worship of a tree, of a selected and holy species. The Brahmins gave him from their ‘holy’ books the following prescriptions of the ‘holy ceremony.’

‘The devotion paid to the tree on the Dusserah may be performed by every Hindoo of every cast, without the assistance of a Brahmin; neither is it necessary that any part of the person’s clothes should be taken off. First he throws a little water over the tree or branch. He then throws on a few grains of rice. He next rubs on a little powder’d sandal wood mixed in water. He then ornaments it with flowers. A little sugar, or any sweetmeat, and some betel nut, prepared in the usual manner, are then laid before the tree as offerings, and some is given to a poor Brahmin, who also takes the money laid before the tree. This concludes the ceremony which is celebrated throughout the Hindoo governments. At Poonah, however, an addition is made, which is not ordered by any of their books. The Paishwa receives a number of leaves from the bough which he gives to his followers, and which they interchange, in imitation of the monkeys.’ Vol. II. p. 118.

Unless we had room to transcribe the authentic historical document, given to his lordship (he says) ‘by the most intelligent Brahmins,’ this allusion to the monkeys cannot be here explained. Suffice it to say that they were ‘gentlemen of respectability in India;’ but lest the reader should think we are bent on having a joke at any price, we just state, in the terms of the holy Brahmin historians, that one of these monkeys, literally monkeys, was made governor of a city or district, in the room of his brother, also a monkey of course, who had been deprived of that government for high crimes and misdemeanours, to wit, the having ‘seized his brother’s wife, and expelled him from the town.’ It requires an extremely well constituted and well disciplined mind to be familiarised with solemn objects and transactions, and not become less susceptible of their appropriate impressions;—a trite remark, to be sure; but the exemplification is new. Our author had seen so much of temples, gods, and Brahmins, that there appears to have been a considerable decline of



his seriousness, by the time that he visited, at Chinchoor, not far from Poonah, the shrine of a hereditary incarnation of Gunputty.\* We cannot help perceiving, that, in describing the appearance and condition of the present inhabitant of the temple, and largely recounting the marvellous Brahminical traditions concerning his deified ancestry, his lordship's language sometimes slightly borders on levity; nor does the proper religious temperament appear to have been completely restored by any thing short of the gloom and gigantic imagery of the cavern of Elephanta. It must be admitted, indeed, that on any other mind than that of a British Christian, this incarnation of Gunputty was not eminently adapted to make an awful impression; the god being not very majestically embodied, not very magnificently enshrined, not very gorgeously arrayed, not very luxuriously fed, and not above soliciting the medical assistance of a professional gentleman in lord V.'s party. When the writer of the article in the *Asiatic Researches* visited this temple, it was recorded in the sacred legends, as reported by the priests, that this privilege of godship was conferred on the family to continue through seven descents, the sacred person living at the time of the visit being the sixth. But the priests would not have been so wise in their generation as the order is commonly reputed, if they had not in due time discovered a mistake in this record. Accordingly, it has since been found out, that, instead of seven, it was for twenty-one generations that the awful distinction was conferred. On learning this piece of management, our noble author's religious feelings seem for an interval to have utterly deserted him; and he is betrayed into the indecorum and profaneness of calling the whole affair of the incarnation, an 'imposture!' Afterwards, he visited the prodigious cavern temples of Carli, and Kinneri in the island of Salsette; but as these were dedicated to Budha, a deity not now in vogue in the places where they are situated, they appear to have been surveyed without any other emotions than those excited by the magnitude of their dimensions and works. But it should have been remembered, that the 'religion' of Budha does however prevail over an ample part of Asia, though not in these particular places; and we question much whether our friend the Major will not wish us to rebuke the traveller for forgetting it. His lordship has forborne to describe the enormous temple of Elephanta, in consideration of the accurate description already given by Niebuhr.

\* This is one of the many hundred names of Ganesa, as we are informed in a paper on the subject of this incarnation, in the *Asiatic Researches*.

At the time of his reaching the Malabar coast, the new crops of rice had but very partially relieved a dreadful famine, caused by a dry season and the devastations of the Mahratta war. 'Holcar and Scindia,' he says, 'had laid waste whole provinces, and through a vast extent of country left neither tree nor habitation.' Though a multitude of victims had left a thinner population to be supported, the most melancholy scenes were still presented on all sides.

'The tide had just turned as we reached the landing-place near the village of Panwell. I was extremely shocked at discovering the vultures and Paria dogs disputing over the body of a poor wretch, whom the recent famine had hurried to a better world. Capt. Young employed twelve men to bury the bodies. They have sometimes performed this office to thirty in a day.'

'The deaths for six months are estimated by Capt. Y. at 4000. Rice being procurable here, the poor wretches exerted themselves to crawl down, and perished even in sight of the house.' Vol. II. p. 108.

'We passed by several miserable wretches hardly alive, and an occasional stench too often informed us of the vicinity of dead bodies.'

'All ideas of pleasure were banished by the sight of several wretches who were too weak to raise themselves up, to receive the charity that was offered them. Close to the Choultry were bodies in every state of decay; some with their cloaths on, that could not have been dead above a day or two; others with only a small portion of flesh left on their bones by the vultures and jackals. The vale was so small that the tents could not be pitched at a sufficient distance from the effluvia, to prevent its occasionally reaching us.' p. 111.

'The village of Candalla being just at the top of the eminence, we sent our breakfast to it. There is a very large tank, and below it a plain, which exhibited a more horrid spectacle than Campaly: above one hundred dead bodies lay upon it, on which the vultures and Paria dogs were feeding: famine was in every face, several houses were uninhabited and the last victims had never been removed from the places where they perished. We assembled all the poor that were alive, and gave them several pice each. We had but little appetite for our breakfast, and hastened from this scene of horror.' p. 112.

'It is an almost incredible circumstance, but which strongly marks the patient forbearance, the resignation of the Hindoo, that during the whole of the late dreadful famine, grain has passed up to Poonah through villages, where the inhabitants were perishing themselves, and, what is still more dreadful, seeing their nearest relatives perishing for want, without a single tumult having taken place, or a single convoy having been intercepted!' p. 169.

'The spectacle of dead bodies on the banks of the river, (at Poonah) in every state of putrefaction, was truly distressing. During the famine many were murdered for the rice which they had just received from British charity, which, I am proud to say, extended to this place, with a very handsome subscription, amounting to 40,000 rupees was sent which had been collected at Bombay under the patronage of Lady Mackintosh. Col. Close had the distribution of it; he had previously



1500 people daily with boiled rice; but the sight of the food rendered them nearly frantic, confusion ensued, and numbers lost their share, particularly the more helpless. The Colonel therefore determined that this contribution should be distributed in money, each person to receive sufficient to purchase one good meal in the four and twenty hours.'

'The money operated less on their feelings than the food, the confusion was consequently less. The officer commanding the garrison was particularly careful in protecting the fields around the town; the English name is therefore very popular among the lower orders. The guard of one hundred sepoy was not more than sufficient for these purposes. Several Brahmins, who were no objects of charity, mixed with the beggars and tried to obtain a share; when detected they were instantly punished with four dozen lashes, in defiance of the holiness of their character, nor has this been since objected to.' p. 124.

It may be worth remarking, that this last paragraph explains the 'resignation' celebrated in the last but one to be a preference of being famished to being shot; and proves that the Brahmins, merely as such, and separately from the consideration of individual character, are held in no such awful reverence by the inferior Hindoos, as many zealous endeavours have recently been used to make us believe.

Lord V. was more than a month at Bombay, and has given many observations on its inhabitants, its site, its fortifications, and its trade.

'The greater proportion of the inhabitants of Bombay are Persees, descendants of the ancient Persians, who fled from the persecution of Shah Abbas, who in the sixteenth century destroyed the temples which had till then remained in the mountain Albend, and drove the worshippers of fire to seek an asylum in other countries. Bombay they have almost entirely made their own, for hardly a house or foot of land in the island belongs to any other. They form a body of people totally dissimilar to any other in India, and seem to have perfectly domesticated themselves in their new abode, where they receive a protection for which they are very grateful. They are a very rich, active, and loyal body of men, greatly increasing the prosperity of the settlement by their residence in it. There is not an European house of trade in which one of them has not a share, and generally indeed it is the Persee that produces the largest part of the capital. Their influence is consequently very great, and the kind of brotherly connection that subsists among them enables them to act with the force of an united body. The conduct of the government towards them has been indulgent and wise. I consider them as a most valuable body of subjects, and am convinced that, unless from mismanagement, they will ever continue so, and form an important barrier against the more powerful casts of India.' p. 186.

'To the credit of the Persee humanity, they provide for all their poor; to the credit of their private morals, there is not a single prostitute, or mistress to a gentleman, of their cast, in the settlement. They are generous and splendid in the higher orders, and in the lower, active and intelligent, far surpassing as servants the Mussulmans or Hindoos.' p. 188.

The Persees almost monopolize the establishment of the dock-yard; no European master-builder, it seems, has been permitted long to survive his arrival; and, in the hands of these virtuous fire worshippers, the whole business has become a mass of fraud and abuses. He represents, with much probability, the whole administration of the India Company's marine establishment here as most villainous; and the fitting out of the vessels with which he went a second time to the Red Sea, was an excellent sample. The situation of the town is extremely unhealthy, and the evil is aggravated by the cheapness of spirituous liquors, which leads to a dreadful mortality among the European soldiers, particularly on their first arrival. He thinks a sudden attack, on the land side, might easily reduce or destroy the place. The trade of Bombay, he says, is now 'very inferior to what it was in former times, which is chiefly owing to the indulgences given to the Arabs, particularly the Imaum of Muscat, whose flag being recognised as neutral, his vessels sail to and from the Isle of France, carrying there provisions, and taking back prize goods, which they purchase at half their prime cost.' At Bombay it was impossible that any person from this country, that any intelligent person from Europe, should not seek the acquaintance of Sir James Mackintosh. Our author says he was studying the Persian language.

Lord V. was preparing to return to Europe by way of Bus-sorah, when 'all his plans were changed by the arrival of dispatches from the Governor General, recommending a continuation of the survey of the Red Sea, and at the same time delicately hinting, that he might possibly be induced to make an attempt to complete what he had so well begun.' He acceded; and two vessels, the Panther and Assaye, were ordered for the service, under the command of Lieutenants Court and Maxfield, whose conduct throughout he appears to have had great reason to approve. The ships, however, as we have already mentioned, were found, when it was too late for remedy, to be in very bad condition, and very insufficiently provided with stores.

The voyage was made safely and directly to Mocha. As his lordship traversed several times between Mocha and Mas-sowah, we cannot follow the train of the narrative, but must confine ourselves to a few brief notices of the most prominent facts, without regard to the order of time. Taking together all the visits to Mocha, in the two voyages into the Red Sea, he resided there a very considerable space of time and had quite as much experience of the Arab character as any man need desire. The following paragraph gives the result of his observations,



‘A longer residence among the Arabs settled in towns, has only increased the detestation and contempt with which I behold them. They have all the vices of civilized society, without having quitted those of a savage state. Scarcely possessed of a single good quality, they believe themselves superior to every other nation; and, though inveterate cowards, they are cruel and revengeful. Superstitious followers of Mohammed, they do not obey one moral precept of the Koran, and though they perform the prescribed ablutions with strict regularity, yet I never heard of a vice, natural or unnatural, that they do not practise and avow; and though they pray at regulated times to the deity, yet they also address their prayers to more saints than are to be found in the Romish calendar. Hypocrisy and deceit are so natural to them, that they prefer telling a lie to speaking the truth, even when not urged to do so by any motive of interest. To this they are trained from their youth, and it forms a principal part of their education. As a government, they are extortioners and tyrants; as traders, they are fraudulent and corrupt; as individuals, they are sunk into the lowest state of ignorance and debauchery; and, in short, require to be civilized more than the inhabitants of the South Seas.’ p. 354.

He animadverts on Niebuhr's more favourable estimate; which he attributes partly to a gross partiality, and partly to the impressions made on that traveller's mind by the hospitality, and the confessedly less corrupt manners, of the wandering tribes of the desert. His lordship acquitted himself with adroitness and spirit throughout the comedy of his intercourse with the Dola, or governor, of Mocha, under the Imaum of Sana, the capital of Arabia Felix. This humourish rogue was alternately civil and gruff, obsequious and stately; but in no change of temper and manners ever neglected any expedient for gain. Indeed, a vigilant, insatiable, and utterly shameless rapacity, appears to be the general character of the Arabs in all the places on the coasts of the Red Sea. As a remarkable exception, the Cadi, or Judge, of Mocha, is mentioned as a man of most respectable character, who ‘would consider it as an insult were a fee to be offered to him.’ In consequence, the town was tolerably peaceable while our author was there. ‘The police was strict at night, and if any person should have been found out of his house after the Dola had retired to rest, a period that was marked by the drums beating before his door, he would have been conducted to prison.’ The circumstance that was the most teasing to his lordship and the commanders of other foreign vessels, and that most interrupted the good understanding with the Arabian government, was the ready reception given, not to say the lures held out, to men and boys who might be inclined to desert the ships and be paid as proselytes to Mahometanism. Not unfrequently, however, these unfortunate renegades were soon sick of their new society and service;

and were glad to make their escape to their own, or other European or American ships. It is remarkable that there is no privilege of which the greater part of mankind are more tenacious, than that of being surrounded and loaded with filth. In Arabia this privilege is evidently regarded as an integral part of their 'glorious and happy constitution;' and it was stoutly, loyally, and no doubt angrily maintained, against his lordship's ill-timed and factious propositions of 'reform.' It cannot, indeed, but be very evident, there must have been some bad motive in his unaccountable hostility to stench, in which the true believers had so long lived prosperous and happy. But it is right to give his own account.

'Ulcers are so prevalent, that it is rare to see a person without a mark from them on the legs: this is chiefly owing to their bad treatment; they only apply a piece of wax to the wound, which is never changed till it falls off. Cleanliness is indeed no quality of an Arab, either in his person or habitation. The part of his dress which is concealed, is rarely changed till it is worn out; and it was a work of the greatest difficulty to force the servants to keep even the British factory free from accumulations of nuisances in every part. The form is gone through, every morning, of sweeping a path across the square from the Dola's house to his stables; yet, at the same time, a dunghill is formed under his windows by the filth thrown out from his Zenana, so extremely offensive, as often to induce the Europeans to take a circuit to avoid it.' Vol. II. p. 350.

Now, as innovations are dangerous, it would well become us all to join in the indignation and outcry which would be excited in Mocha, if any body, from pretended antipathy to filth, should be guilty of proposing to petition the chief magistrate to remove this dunghill from around his habitation.

In consequence of Bruce's assertion, that, from Suez to the Straits of Babelmandel, four females are born for one male, lord V. made some inquiries on the subject at Mocha, and was assured that the proportion is two females to one male. The information being given him, however, by Mahometans, to whose privilege of polygamy such a fact might seem to give a sanction, was not received by him without some doubts of its correctness: nor, supposing it true, does he seem disposed, like Bruce, to admit it as a justification of polygamy. He cites from Dr. Russel the report of a Maronite priest, who had been employed in 1740 to make a census of the Mahometans in Aleppo, on a coast where Bruce has asserted there are nearly three females to one male; the result of which census was 1533 females to 1500 males.

It is not unlikely there is national vanity enough among us, to be flattered by learning that our name is at length begin-



ing to be a little respected and dreaded even in the villages of fanatic thieves on the coast of the Red Sea; the fact is stated and accounted for by our traveller.

'The Arab has essentially altered his conduct toward Christians, who may now walk about the streets of the towns without being liable to insult. The different events that have taken place in India, and have so conspicuously elevated the Cross above the Crescent, have struck a panic to the heart of the Mussulmaun throughout the East. It cannot be supposed that he has beheld the change without repining; but it has forced upon his mind a conviction of the superior power of the Christian, whom he hates as he ever did, but now fears instead of despising. The English have been the chief instruments in producing this change, and are therefore less popular in Arabia than their rivals, the French. Arabia was for a long time too remote from the scene of action to form any idea of the British power; the veil was removed by the expedition to Egypt, when they were supported by the firmaun of the Grand Seignior, ordering them to destroy any of the ports in the Red Sea that should not afford them protection; and when it was evident they had the power to put the order into execution. Still the neglect, or timid caution of our officers, in submitting to the insult of having their seamen stolen from them, and circumcised, in defiance of their remonstrances, prevented the Arabs from feeling our real power; and this was heightened into contempt, by the not resenting of the affronts which were heaped on Sir Home Popham, who endeavoured to make his way to Sana as an ambassador, but was obliged to return, as I have been informed, in no pleasant manner.' 'The defeated soldiers of Scindiah at length returned in hundreds, and, after great difficulty, convinced the Dola, and the inhabitants of Mocha, that the English actually could and would fight; a fact which Mr. Pringle (the Company's agent) had found it impossible to make them credit. A calm and moderate firmness would, I have no doubt, easily procure, for Christians in Arabia, every immunity and privilege which, as strangers, they could require. A single ship of war could at any time stop, not only the whole trade of Mocha, but also the necessary supply of provisions from Berbera.' p. 356.

Mocha is well known to be the emporium of Arabia; and Lord V. has given a variety of information respecting its trade, with some curious calculations. What will most forcibly strike the reader is, the astonishing difference between the price given at Mocha for coffee, gum arabic, &c. by the broker of the India Company, (whose charter includes the Red Sea) and the price given by the consumer in England. Till within a very few years past, the usual price of coffee at Mocha was from thirty-six to forty dollars the bale of 305lbs. net, 5s. being the local value of the dollar. Since 1802, indeed, the Americans having found their way into the Red Sea, the competition in the market between them and the Company purchaser has raised the price to fifty dollars. A similar or still greater difference appears between the first and the last prices of gum arabic and myrrh. Our author

makes a statement of the successive heavy expenses which contribute to raise, to the ultimate high price, articles of which the original cost is comparatively so small. At the same time, he charges the Company with the most injudicious management of the trade; and states, as a proof of this, that while coffee costs the Company 10l. 3s. 8d. per cwt. by the time it is warehoused in London, the American merchants, purchasing at the same price at Mocha as the Company, can carry it into their warehouses in America at the cost of 6l. 18s. 9d. per cwt. and consequently have been able very greatly to undersell us (or rather the Company) in the continental market, especially in the 'markets of the Mediterranean, where the actual consumption is.' He attributes the excessive cost of the English importation, in part to the conveyance by way of Bombay; and makes several calculations to shew, that, by being brought directly from Mocha, the articles might come to England at about the same cost that they reach America.

He earnestly wishes that Aden may become, instead of Mocha, the great mart of Arabia; and indeed confidently predicts that not very long hence it will, in consequence of its excellent harbour, and its commodious situation relatively to the monsoons; in consequence of its being the most convenient receptacle of all the exports from the African coast between the Straits of Babelmandel and Cape Guardafui; in consequence of its affording a facility for purchasing African commodities immediately from the Samaulies, the native exporters, instead of taking them at Mocha from the Banians, or Gentoo merchants, who, having bought them at Aden, resell them at a most exorbitant advance; in consequence of the great partiality of the yet independent chief of Aden for the English, and the obvious interest of that little state in obtaining their trade; and in consequence of the inevitable decline of Mocha, from the opening of a market at Loheia by its Dola, who has made himself independent of the Imaum of Sana, and from the rapid extension of the power of the Wahabee, some of whose troops appeared in the vicinity of Mocha while our author was there. It is stated, that, of all the articles purchased at Mocha, coffee is the only one produced in Arabia; the gum arabic, myrrh, frankincense, ivory, &c. being all brought from the African coast without the Straits. Our author is of opinion, that by entering into a direct trade with the people of that coast, at Aden, or even at Berbera, on the coast itself, a much greater quantity of English manufactures might be introduced into Africa.

Liberal overtures are stated to have been made to draw the British trade to Loheia by the Wahabee, who have now



a decided predominance in Arabia, and are apparently in a train for soon acquiring the whole country, unless, as lord V. proposes, Aden can be preserved independent by means of some friendly arrangement to be made by the English with the Wahabee. Even the young Imaum of Muscat is said to be under the controul of a Wahabee guardian. Mecca and Medina have fallen into their hands, so that 'the order of Mohammed, that his followers should, once in their lives, visit Mecca, can no longer be performed.' His lordship considers Arabia 'as lost for ever to the Sultan, and consequently that he has ceased to be the head of the Musulman religion. The sacred city has heard the din of hostile arms, and is in possession of a prince who denies to Mohammed that veneration which he has received for twelve hundred years. His descendants will soon cease to reign; and though the Koran may be revered for a longer period throughout a portion of Asia, the mighty fabric of Islamism must be considered as having passed away, from the moment that Suud (the Wahabee chief) entered Mecca, on the 27th of April, 1803.' p. 393. A short account is given of the rise of this new power, which has set the Ottoman empire at defiance. The sect was formed in Arabia about forty years since by Abdul Waheb, a private individual, who, after having devoted himself many years to science, proclaimed himself the reformer of the Mahometan religion. He did not fail to make it understood that the temporal power necessarily belongs to the spiritual reformer; and his utmost ambition was gratified.

'His doctrines spread rapidly among the different tribes, whose power was nearly equal, and tended gradually to the recognition of a supremely controlling power in the person of the Reformer; which completely destroyed the former balance of power, and gave to Abdul Waheb a preponderating influence in the north-east part of Arabia.'

This brought on the event, which was beyond all other things desirable to a man of his character and designs; an attack from those chiefs who would not acknowledge his spiritual or temporal power. In several battles, the energy of the new fanaticism triumphed over the fear and anger of the old, as the revolutionist had confidently anticipated; and from that time his territories and his faith extended on all sides. As a reformer of opinions, he was a perfect master of the best common-places of instruction and stimulation.

'Abdul Waheb was too able a man to leave neglected any means of increasing the activity of his followers; following therefore the example of Mohammed, and fully aware of the influence which self-interest has over the human mind, he added to the inducements of religious zeal, the temptation of plunder, by declaring, that all the property belonging to those

who were unconverted, was unholy, and to be confiscated for the use of their conquerors. Numbers, therefore, to save their property, professed themselves Wahabee before he marched against them, and immediately began to attack their neighbours, in order to oblige them to change their religion.' p. 385.

The measure of Waheb's dissent from the true original Islam is not explained with sufficient fulness and precision. In substance he adhered to it, acknowledging Mahomet as the prophet of God, but forbidding to invoke him to intercede with God, and enjoining that prayer be made to God alone. He held the Koran a book of divine inspiration, but denied its having existed eternally in the essence of the Deity. He condemned the worshipping of saints, and other abuses which had crept into the practice of religion. The amount of what has been gained to the cause of reason and truth, by this schism, appears to be only some abatement of the veneration for the impostor's person, not any essential renunciation of his doctrines. It is barely possible, that these schismatics may be a little less tenacious of those doctrines than the members of the old establishment, and a little less intolerant toward Christians.

A large share of the second volume is occupied in relating the very many visits to Massowah on the African coast, and the neighbouring islands and towns. As far as concerns the inhabitants, the relation will not be thought very interesting. They do not seem at all of a formidable character, but are to the last degree provoking and vexatious, by their low cunning, avarice, and almost universal thievishness. The Nayib of Massowah was by far the most respectable person his lordship had to deal with; and really behaved a good deal like a gentleman, as far as he could act uncontrouled by the instigations and menaces of his brother, the Dola of Arkeko, the Ascaris (Turkish janissaries), and other rascals that continually beset him. There are not many notices of the customs of the people; the following is as curious as any we have remarked.

'At night we heard a most terrible uproar of women, screaming and crying: on inquiry we found that a dow had arrived from Jidda, and brought intelligence of the death of the master of one of the neighbouring houses, whose brother was in the service of the Nayib. On going out we found the streets crowded with people, all crying, as well as the women within the habitation. The tom-toms soon set them dancing; and this continued to our great annoyance all night, with only occasional intermissions. They told us this would be continued every morning for two years, but as the town has been free from this nuisance since our arrival, and probably several people have died within the last two years, I did not credit their assertions.' 'Early in the morning, all the women in the town were down at the water side, in their best clothes,



to wash themselves and the widow in the sea, after having assisted her all night in her lamentations. At the end of four months she may marry again. None of them attempted to keep their faces covered. Their dress consisted of two pieces of the striped cloths of Arabia, one worn round the middle, and another over the shoulders, but both without any making. Their hair was plaited, whether woolly or not; the pains taken with these plaits, when the former is the case, conquers nature, and gives a length of several inches to the hair. They wore ornaments of beads, small hoop ear-rings of gold or silver, and sequins. The dress of the men is nearly similar.' pp. 68, 69.

With respect to the examination of the coast, the channels, shoals, and islands, we think the highest praise is due to lord V.'s resolution, accuracy, and perseverance; and that he has furnished much information of importance to the navigation and commerce of the Red Sea. He returned to his undertaking after repeated disappointments, and persisted in it in spite of very serious difficulties and perils, having several narrow escapes from shipwreck, amidst a maze of passages, rocks, and shoals. The examination was pursued as far north as within sight of Macowar, in latitude between twenty and twenty-one degrees. From Suakin to this point, the track was through a narrow passage, between a continuous chain of shoals and rocks and the shore; a passage, which no considerable ship will be likely soon to attempt again. Very light vessels, carrying on a coasting trade, if any trade shall at some future period exist there, would find it safer, our author observes, than the open sea. He refers to De Castro's account of the expedition of Stephen de Gama, as having noted some points in the same track; and endeavours to identify several of the situations on different parts of the coast with places mentioned in the *Periplus*. At various points between Massowah and Macowar, he obtained a tolerable supply of provisions, but rather an indifferent one of water. A little north of eighteen degrees he found a noble harbour, where 'the whole navy of Europe might lie, as in a bason, protected from every wind, in from five to seven fathom, with a bottom free from every danger.' To this he gave the name of Port Mornington, in honour of the Governor General of India. The longest portion of time was spent, and the investigation was the most complete, about Dhalac and Massowah. Mr. Salt twice traversed a considerable part of the island of Dhalac, and his statements and observations, which appear to have a satisfactory claim to confidence, have given lord V. an occasion of passing a very severe censure on Mr. Bruce, whose account is at variance in some very material points with Mr. Salt's, as well as with the plan of Dhalac, carefully laid down by Capt. Courm

under his lordship's inspection, and given in the large chart of the Red Sea. The circumstance of difference that may be given in the fewest words, is, that Bruce asserts, as an actual observer, that there are three hundred and seventy cisterns for rain water in the island of Dhalac; whereas Mr. Salt has found them, on the most minute investigation, to be less than twenty. Bruce says, besides, that 'all of them are open to every sort of animal, and half full of the filth they leave there, after drinking and washing in them;' Mr. Salt's description of their construction proves this to be impossible. Mr. Salt found among the inhabitants 'a tradition of 316 tanks,'—a tradition, we presume, that so many had formerly existed; and lord V. judges, with probability, that Bruce heard this tradition, and, without actually visiting the reservoirs, chose, after enlarging the number, to convert the tradition into an existing fact, adopting at the same time a language that implied he had really seen these reservoirs. His lordship admits some apology may be made for a fault like this; but none for the geographical errors respecting the coast of the island, and the position of the neighbouring islands. At a later part of his work, after the account of Mr. Salt's return from Abyssinia, lord V. very formally states the charges, resulting from his own and Mr. Salt's observations, against not only the accuracy, but the veracity of Mr. Bruce; and though it is with great reluctance we withhold a complete confidence from that most admirable traveller, we must acknowledge that a very strong, and, in some points, conclusive case, appears to be made out against him.

In our next number, to which we are sorry we must defer the conclusion of the article, we will briefly specify the charges. The last part of the second volume, and the former half of the third, are occupied with Mr. Salt's account of his journey in Abyssinia.

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Art. V. *Lectures on some Passages of the Acts of the Apostles*. By John Dick, A. M. One of the Ministers of the associated Congregation, Glasgow. 8vo. pp. 340. Price 7s. Ogle. 1808.

**T**HERE is no reason to complain of the teachers of religion, if, upon ordinary occasions, they employ an ordinary style, and detail common-place observations. For their hearers, with a few exceptions, are too rude, too indolent, or too much occupied, to acquire for themselves a sufficient knowledge of the principles of religion and morality; these principles must therefore be continually inculcated upon their attention, till they are clearly comprehended, and habitually believed. It should also be considered, that it is neither the proverb of the moralist, the abstruse reasonings



of the metaphysician, nor the sublime descriptions of the poet, but the sentiments that float on the very surface of revelation, which are made effectual, by divine influence, to convert the sinner, relieve the wretched, form the heart to virtuous practice, and inflame the ardour of devotion. When, however, a man passes beyond the circle of his friends, where the rectitude of his deportment, the reputation of his talents, the benevolence of his intentions, or the enthusiasm of his zeal, may render all his effusions venerable as the responses of an oracle; when he professes to be the instructor of all who understand the language he employs, he may justly be expected neither to make us yawn by the triteness of his remarks or the languor of his style, nor disgust us by the vulgarity of his terms or the negligence of his composition.

Mr. Dick, in the discourses before us, has not fully answered this expectation. But he has made a valuable present to such Christians, as find it expedient to seek assistance from the labours of learned men, in order to derive instruction and improvement from the Scriptures. It cannot be supposed that we wish they should cease to think and to reason for themselves; but, without certain aids, their reflections must be interrupted, and their reasonings disjointed. The observations of those who bring acumen, learning, and powers of thought to the study of the oracles of truth, make what is obscure luminous, desultory remarks seem a chain of reasonings, an apparently barren fact fruitful of instruction, and a mere hint open a vein of noble sentiments. We cannot give our readers a better notion of the work before us, than by selecting some portions of it which illustrate this remark.

The greater part of the New Testament is historical; but it is the history of those, who made war on the empire of error, immorality, and impiety. Hence we meet, in this book, with a variety of facts and reasonings, which suppose in the reader a knowledge of the state of the world, the modes of thinking, and the different sects of philosophers and religionists subsisting in that age, without which they are scarcely intelligible. We are apt to think that no man could pretend to be a philosopher without receiving the gospel, and are surprized that the most enlightened of the enlightened Athenians should call the man who brought them its discoveries a babbler, and be the most eager to oppose him. Mr. D. rectifies this mistake.

It was natural that the Epicureans and the Stoics should be the first to contend with the apostle, because among all the sects of philosophy, there was none, to whose tenets Christianity was more adverse. The Epicureans were atheists. According to them the world was formed by chance, out of materials which had existed from eternity. Acknowledg-

ing, from complaisance, the gods, who were publicly worshipped, they denied to them any concern in human affairs, and affirmed, that regardless of the prayers and actions of men, they contented themselves with the enjoyment of indolent felicity. They pronounced pleasure to be the chief good, and the business of a wise man to consist in devising the means of spending life in ease and tranquillity. All the genuine motives to the practice of virtue, and all just ideas of virtue itself, were banished from the philosophy of the Epicureans, which made self-love the sole spring of our actions, and gave loose reins to the sensual appetites. The system of the Stoics was of a different character. They believed the existence of God, his government of the universe, and the subsistence of the soul after death. But they confounded the Deity with his own works, and supposed him to be the soul of the world. If, on the subject of providence, they expressed many just and sublime sentiments, they connected with it the doctrine of fate, or of an inexplicable necessity, the immutable decrees of which God, as well as man, was compelled to obey. Their notions respecting the soul were very different from the Christian doctrine of immortality: for they imagined, that in the future state it would lose all separate consciousness, and be resolved into the divine essence. Unlike the herd of Epicureans, they placed the happiness of man in the practice of virtue, and inculcated a comparatively pure and exalted morality; but this praise was forfeited by pride, strained to the most audacious impiety. "Between God and the good man," they said, "there is only this difference, that the one lives longer than the other." They proceeded still farther, and dared to maintain, "that there was one respect in which the wise or good man excelled God, the latter was wise by nature, but the former from choice." It is not easy to determine, whether the self-sufficient Stoics, or the profligate disciples of Epicurus, were the least disposed to lend a favourable ear to the gospel. On the one hand, it commanded the lovers of pleasure to renounce the impure gratifications of sense, and to seek happiness in the divine favour and the cultivation of holiness; and on the other, it humbled the proud moralists, by mortifying descriptions of human depravity; by referring them not to their own goodness, but to the divine mercy, for the hope of immortality; and by the unwelcome information, that they must be indebted for true virtue, and ascribe all the praise of it, to the grace of God.' pp. 80—82

As the gospel is uniform, the causes, that induce men to reject it themselves and injure those who embrace it, will be the same in all ages. But though these causes are specified in the memoirs of our Blessed Redeemer and his apostles, their operation in succeeding times has been connected with such a diversity of adventitious circumstances, as to afford the enemies of the gospel a pretext for venting the malignity of their hearts, without obviously appearing to be the genuine successors of those who crucified the Lord of Glory and persecuted his servants. In the hands of an expositor, these causes become general principles, applicable to all cases. Mr. Dick's remarks, on the charge brought against Paul and Silas before the magistrates of Philippi, may serve as an example



'The masters of the young woman accused Paul and Silas of "troubling the city," of introducing innovations, and causing disputes, from which, unless they were speedily checked, no person could tell what serious consequences might ensue. We see that the charges commonly brought against those who promulgate opinions contrary to the established faith, are not of modern date. The same unmeaning outcry was raised in Philippi, which has been a thousand times repeated by the ignorant or the interested, against dissenters from the national creed. "These men are discontented and disloyal; they wish to become leaders of a faction; religious reform is merely a pretext; and so close is the alliance of church and state, that the fall of the one, will involve the other in its ruin." It is thus, that the majority in heathen and Christian countries, and among all denominations of Christians, Roman Catholics and Protestants, Episcopalians and Presbyterians, usually represent the few, who venture to exercise the right of private judgement in the choice of their religion. Who are foremost and loudest in advancing these accusations? Are they persons, who, after a deliberate and impartial investigation, are fully convinced of their truth? Are they in earnest about religion, and do they "tremble for the ark of God," lest, by controversies and novel opinions, the minds of men should be misled and unsettled? No; in their principles and motives, they, for the most part, resemble the masters of the woman, from whom Paul expelled a spirit of divination. The former are alarmed, like the latter, for their gain, or are influenced by some consideration not more honourable; they enjoy emoluments which might be lost, should the established system be changed. They suspect that, if the thoughts of men be once turned out of the beaten track, they will begin to inquire into other subjects, and may discover abuses, which they are interested to preserve; or, if no immediate danger to their interests be apprehended, they must shew their superiority, by a contemptuous treatment of those who differ from them, and recommend themselves to the higher powers, by a furious zeal against innovation. In ninety-nine cases in a hundred, a sincere regard for religion is as little concerned in the declamations against dissenters, as it was in the instance before us, when a clamour was raised about the dangerous consequences of permitting the gospel to be preached, by some men who lived by supporting a fortune-teller.' pp. 30—32.

It might appear to some readers of the Acts, perhaps, that the anecdote of the vagabond exorcists (ch. xix.) might as well have been omitted.

'The disaster, (says our author) which befel those profligate Jews, served two important purposes, both connected with the honour and the success of the gospel. First, it demonstrated the vanity of magic, by proving the insufficiency of one of its boasted resources, the virtue, which certain names and words were supposed to contain. Of this there could remain no doubt, since a name, which, when pronounced by the person, never failed to expel unclean spirits, was perfectly inefficacious when pronounced by another. It was manifest, that its virtue was not in the sound. Secondly, it afforded the clearest evidence, that the miracles of the gospel were performed by a power superior to magic; for while the demon acknowledged his submission to the one, he held the other in

the utmost contempt. The name of Jesus was used by those vagabond Jews solely as a magical incantation. It took away, therefore, any pretext for confounding the Christian miracles with the feats of magic, as the heathens maliciously attempted to do; and it might have convinced all those who were informed of the circumstances of the fact, that the religion which Paul preached was divine, because it was visibly attested by the finger of God himself.' pp. 147, 148.

Toward the end of the same lecture is the following passage, which must conclude our extracts.

'The power of the gospel is as great in our times, as it was in the days of the apostle. We may not, indeed, often observe it accomplishing a change so sudden and general, in the conduct of a large society; but it continues to produce effects similar and equal, upon the hearts and manners of the individuals who believe it. If it find a man conceited of his understanding, elated by science, full of worldly wisdom, and wedded to opinions inconsistent with the doctrines of revelation, it makes him renounce them as foolishness, and from a conviction of his ignorance of the things of God, submit with all humility to the instructions of Christ. If it find a man engaged in an unlawful employment, or conducting a lawful one, without regard to the principles of honour and justice, it persuades him to forego the gains of iniquity, and to prefer poverty with a good conscience, to that wealth which is the wages of sin. If it find a man pursuing a course of unhallowed pleasures, whatever power they have acquired over his heart, and however long he has been addicted to them, he instantly abandons them with disgust, and is ever after distinguished by sobriety and purity. In short, as an eloquent writer has said, if it find a man passionate, avaricious, sensual, and cruel, it will make him meek, liberal, temperate, and merciful. "For so great," he adds, "is the power of divine wisdom, that it is able to expel at once folly the mother of sin."\* The gospel is not like human discipline, which advances by a slow and imperceptible progress, gaining at one time, and losing at another; but it works a radical change of the heart, and accomplishes such a revolution in its principles, that the effect immediately appears in the reformation of the life.' pp. 150, 151.

The former volume of this work we have already noticed (Vol. II. p. 437.) The present comprises *thirteen* lectures, making the whole number *twenty-nine*. They contain altogether an useful illustration of the most important passages of the Acts. They are full of good sense and orthodox divinity, conveyed in a perspicuous and easy style.

Art. VI. *A General View of the Natural History of the Atmosphere, and of its Connection with the Sciences of Medicine and Agriculture; including an Essay on the Causes of Epidemical Diseases.* By Henry Robertson, M. D. 2 vols. 8vo. pp. 403, 406. Price 11. 1s. bds. Edinburgh, Laing; Cadell and Davies. 1808.

WE have seldom had to examine a performance so remarkable for the union of opposite qualities, as the Treatise now before us. Extensive reading is here combined with superfi-

\* Lactan. iii. 25.



cial thinking and unconcatenated reasoning; industry in collecting matter, with unskilfulness in arranging it; great variety in the views which the author takes of his subject, with frequent obscurity in his representations; the talent of reading, and quoting, in various foreign languages, with the want of capacity to write correctly in his own; care in ascertaining the opinions of others, which are generally expressed in their own words, forming a large collection of very valuable extracts, interspersed, however, with a great number of original observations and connecting sentences, delivered in a style which is in many instances the worst we have ever seen from the dignified pen of an M. D. not even excepting that of the Brodums, the Solomons, and the Sibleys.

A general view of the composition and properties of the atmosphere, of its influence upon animal life and vegetation, and of the numerous discoveries connected with it which modern science has revealed,—a work, in short, corresponding to the title, and partly to the plan, adopted by Dr. Robertson,—has long been a desideratum; and, notwithstanding the high pretensions of these volumes, we are compelled to observe that it still remains unsupplied. The materials here collected, indeed, might in other hands have been nearly sufficient for the construction of a valuable work; and while we regret that the taste and logical talents of this writer suit so ill with his diligence in the collection of facts, we cannot but recommend his performance, in the absence of a better, to those students who are desirous of increasing their knowledge in this department of science, and who are willing, at the same time, to try the strength of their candour and patience.

After a dedication to the Duke of Kent and Strathearn, in which the author very modestly hints at the ‘difficulties’ he encounters ‘in submitting these pages to the observation of a Prince of his ‘Royal Highness’s taste and discernment,’ we meet with a short Introduction, in which a few of the principal terms are explained, and some account is given of the author’s purpose and plan.

‘The influence of the atmosphere,’ he observes, ‘is so various and complicated in many operations of art, as well as in the functions of the animal and vegetable economy, that to embrace its effects in general, would form a very extensive field of investigation: on that account it is meant to limit the following observations to the power of the atmosphere in the sciences of medicine and agriculture, although its effects in several manufacturing processes will be occasionally taken notice of. In this way it is proposed to treat of the subject under the following heads:

The first embraces a discussion of the physical properties of the atmosphere: this part naturally includes an account of meteors, as wind, rain, aurora borealis, &c.; and, as the influence of light and heat are [is] extremely important in varying these phenomena, a few general observations

respecting their effects are premised, and *in order* to facilitate the comprehension of several of the most important doctrines that fall to be taken notice of. For a similar reason, an account of atmospherical electricity is likewise given, as many of the most frequent and alarming meteors seem evidently to depend on the influence of this fluid ; and to these is subjoined an account of prognostics of the weather, so far as they have been ascertained.

‘ The second part comprehends an investigation of the chemical qualities of the atmosphere : this embraces the subject of eudiometry, oxidation, combustion, &c. ; with a view of the properties of its constituent principles, and of the condition in which they exist in the composition of that fluid.

‘ The third and last part involves the investigation of the influence of the air in continuing the *functions* of animals and plants ; the principal of which are respiration, vegetation, and the *temperature* of living matters ; together with the changes it produces upon animal and vegetable remains, as in fermentations and putrefaction. This part likewise includes the influence of climate, or an investigation *into* the physical properties of the atmosphere, in regard to their effects upon living animals and plants ; and as the qualities of the air are frequently varied by the admixture of foreign matters, a general view of the most remarkable is added : this more particularly embraces the powers of marsh miasma and contagion.

‘ It may appear that this part of the subject is too minutely discussed ; but its importance is generally admitted, and, I trust, will plead my apology for the details it has been judged necessary to enter into in this investigation.’

The style of this extract is rather superior to the average standard of Dr. Robertson's composition.

There are many good observations in the first chapter, on light, heat, and electricity ; not unmingled, however, with many confused, illogical sentences. Among other instances, Dr. R. tells us, without a single allusion to the agency of the *eye*, in any part of the paragraph, that ‘ the reflection of the particles of’ light ‘ from the surfaces of bodies, causes the sensation of *vision*.’ ‘ The *cause*’, he says, ‘ why changes occur in the condition of bodies, by combining with certain quantities of heat, has been supposed by Dr. Irvine to arise in consequence of a change of capacity for heat in the body acted upon, occasioned by the repellent power of the particles of caloric being sufficient to overcome the force of cohesion, &c. So, then, the *cause* of the change arises in consequence of another change, occasioned by something else ; whence it appears that two consequences are necessary to the production of a cause, and three consequences and a cause to the production of one effect, i. e. a ‘ change in the condition of bodies!’

By the physical properties of the atmosphere, which occupy the second chapter, Dr. Robertson appears to understand its colour, fluidity, density, elasticity, gravity, temperature &c. of which he treats in their order, very properly digressing on the principles of acoustics, the variations of the barometer, the varieties of climate, and the supposed changes



climate in certain countries. On these subjects much curious and valuable information is collected. We select the following from Dr. R.'s account of the barometer, as one of the most favourable specimens we can at present recollect.

‘ Besides the variations which are called annual, as being deduced from observations continued throughout the year, the barometer likewise suffers variations which may be called diurnal, as being completed within the period of twenty four hours. By experiments performed at Mexico by Don Alzaté, it appears that the quicksilver stood always higher in the barometer in the mornings and evenings than at mid-day or at three o'clock in the afternoon. His observations were taken at seven in the morning, at noon, at three in the afternoon, and at six in the evening.

‘ There are some observations, greatly resembling these, related by Dr. Balfour in the Edinburgh Philosophical Transactions. He found that, almost without exception, the quicksilver fell between ten at night and six in the morning; between six and ten in the morning it as constantly rose; between ten in the morning and six at night, it progressively fell, without a single exception; and, lastly, between six and ten at night, the barometer rose progressively, without any intermediate falling. The experiments on which these observations were made, he conducted during his residence at Calcutta. M. Planer of Erford likewise states some observations which nearly coincide with the above. From these it would appear, that between ten and two o'clock both of day and night, that is, for two hours before and two hours after the sun is on the meridian, the elevations of the barometer are less than at any other time of the day; and that between six and ten at night, their elevations and depressions are greatest. M. Chanvallon observed the same circumstance during his stay in Martinique: the mercury rises all the morning; towards mid-day it begins to decline, and continues to fall till sun-set; it then becomes stationary as night approaches, previous to its rise, so that it is higher at ten at night than it was at seven or eight the preceding morning; it continues to rise till midnight, and then falls till the day breaks, when it again begins to rise as on the former days. The same fact had been observed at Surinam sixty years before. And M. Pictet of Geneva, from experiments conducted in that place, found, that the barometer stood always higher in the mornings and evenings than about mid-day. This observation is conformable to those already taken notice of, and probably depends on a similar cause. A similar fact is taken notice of by Mr. Hersburgh, in the Phil. Trans. for 1805, at an elevation of about thirteen feet, within the torrid zone... The diurnal variation of the barometer at sea does not correspond with those on shore, though a periodical revolution has been likewise perceived to occur in that situation.’ Vol. I. pp. 86—88.

We perceive that Dr. Robertson now and then falls into the common error of confounding *gravity* with *weight*. There is as much distinction between them as between a cause and its effect; gravity is a *constant* force impressing a certain velocity upon every particle of a body; weight is the product of this velocity multiplied into the number of particles of which the body consists, and is therefore, agreeably to universal experience, a *variable* quantity. After noticing the uses of this gravity of the

atmosphere in several of the animal functions, as respiration, sucking, speaking, &c., the Doctor adds, 'It is this property of the air which prevents exudation of liquids from culinary and other utensils'—the explanation of which he probably reserves to enrich a future edition.

An instance of similar, or even of greater, inattention, occurs in his illustration of the elasticity of the atmosphere. 'This elastic property' (says he) 'may be readily demonstrated, by plunging a large drinking-glass into a bason of water, with its mouth inverted: *in this way it is filled with air*, which, by its resistance, prevents the admission of water into the glass; but, at the same time, the volume of the air will be perceived to be diminished according to the pressure upon the glass, and the deeper it is thrust into the water.' 'This way' of filling a glass 'with air' is really the most curious we ever heard of; and we venture to surmise that it would prove unsuccessful; if the glass were not *already* full of air at the moment of immersion, we believe that in *this way* it would be 'filled with' *water*!

The fourth section of this chapter, 'on the supposed change of climates', is exceedingly interesting: it contains an account of many important and remarkable facts, supported by different authorities, which together render it highly probable that such changes in our own and certain other countries have really taken place.

The third and last chapter of this part treats on Meteorology, including, of course, evaporation, rain, snow, &c.; winds; luminous, electrical, and phosphorescent meteors; stones fallen from the atmosphere, and prognostics of the weather. Here also we meet with many interesting particulars collected from the most authentic sources. We ought not, perhaps, to expect much originality, in discussions where speculation is almost wholly excluded; yet we think that the subject of evaporation, and the different theories which have been formed to explain it, would have admitted, and indeed would seem to have required, a more minute examination, and that the section on meteoric stones might have been advantageously extended. The information concerning Water-spouts and Whirlwinds, though not original, nor even new to scientific readers, is very curious, but too long for transcription; the following is shorter.

'There is likewise a singular variety of the whirlwind, frequent in the deserts of Africa, where vast quantities of sand are elevated by it and driven forward like moving pillars: they are said to be diaphanous, and even one agrees that their temperature is high. M. Adanson gives the following account of such an appearance, which he met with in crossing the river



Gambia : This column of sand seemed to measure from 10 to 12 feet in circumference, and about 250 in height : it was supported on the water by its base, and bore towards us by an east wind : as soon as the negroes had perceived it, they strenuously plied the bar to escape it : they knew better than I did the danger to which we would have been exposed, had this whirlwind (tourbillon) passed over us ; for they understood, that its most common effect is to suffocate, by its heat, those it immediately envelopes. It sometimes sets fire to their hamlets of straw : they had the experience of many instances of people to whom such an accident had happened, and [who] thereby lost their lives. They were very glad to allow it to pass at 18 or 20 toises in the rear of the sloop, and congratulated themselves to have [on having] escaped so opportunely this torrent of fire, which the sun made appear as a thick smoke. Its heat, at 100 feet distance, was so very powerful, that it raised a fume from my clothes, which were all wet, though it had not time to dry them. The atmosphere was about  $25^{\circ}$  of Reaumur [ $88\frac{1}{4}^{\circ}$  Fahrenheit] and I think the pillar must have been at least  $50^{\circ}$  [ $144\frac{1}{2}^{\circ}$  F.] to have evaporated the humidity it attracted to it. It left a strong smell, more like that given out by saltpetre than sulphur, and which remained a long time : its first impression caused a pricking in the nose, and in some it caused sneezing ; in me it produced hoarseness and difficult respiration."

In the next passage, Dr. Robertson quotes the well-known description, by Bruce, of the moving pillars of sand which he saw while crossing the deserts, at Waadi-el-Halboub.

In Part II, which is devoted generally to the Chemical Properties of the Atmosphere, Dr. Robertson treats of eudiometry, oxygen, nitrogen, and carbonic acid gases, with their combination in the formation of the atmosphere ; the history of discoveries relating to which is detailed with tolerable accuracy, though there are several censurable omissions, particularly on the subject of combustion.

Of the Third Part of his work, Dr. Robertson observes, ' In treating of the subjects which follow, it will be attended with some advantages, to communicate the necessary observations in an order *somewhat reverse* to that which was followed in the preceding arrangement. We shall therefore begin with the powers of the atmosphere, as a chemical fluid, on these bodies [animals and plants] ; and the succeeding chapters will be occupied with an investigation of the influence of its physical qualities, on the same class of beings' (Vol. II. p. 74.) Accordingly, we find the divisions of this part arranged in the following order. Chap. I treats of Respiration ; the Temperature of living Bodies ; Germination of Plants ; Vegetation ; the Influence of the Atmosphere on Animal and Vegetable Remains. Chap. II contains General Observations on the influence of Climate on Animals and Plants, and on the variations of the atmosphere with respect to its temperature, gravity, humidity, electricity, &c. The third chapter bears this scarcely intelligible title,—' Of the nature and influence

of extraneous matters in the atmosphere on animals and plants.' It is divided into two sections, the first of which is introductory; the second contains an Essay of nearly one hundred pages on 'Epidemical Contagion and Marsh Effluvia, their causes, modes of action, and the methods for preventing their effects.' This essay is of considerable value, and deserves a higher character than that of a mere collection of important information from writers of various nations and times; but it is not free from the prevailing faults of the work.

We admire the spirit of industry which is displayed in the compilation of these volumes; and we cannot but feel and express a wish, that the author would apply his diligence to attain a pure and perspicuous style, and habits of close and philosophical thinking. It is only the respect we feel for his ardour and success in the acquisition of knowledge, that restrains us from a more ample justification of our censures on his manner of imparting it.

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Art. VII. *Memoirs of Dr. Joseph Priestley, to the Year 1795, written by himself*; with a Continuation to the Time of his Decease, by his Son, Joseph Priestley, and Observations on his Writings by Thomas Cooper, President Judge of the Fourth District of Pennsylvania, and the Rev. William Christie. To which are added Four Posthumous Discourses. Vol. II. 8vo. pp. 442. Price 10s. 6d. bds. Johnson. 1807.

IN one of our former volumes\* we gave an account of the preceding part of this publication, which was certainly the most important, as it contained the whole of the biography, and the observations, or rather panegyric, of Judge Cooper. The contents of the present volume are Mr. Christie's† 'Review of Dr. Priestley's Theological Works,' a catalogue of the Doctor's publications, the mere number of which, with the diversity of the subjects and the extent of many of the different works, furnishes an extraordinary monument of literary talent and labour; and the four discourses published by the author's desire after his death.

As our monthly lucubration was not intended to be a Review of *Reviews*, we are not bound to enter largely into the merits of Mr. Christie's share of the volume on our table. To do justice to all the questions brought forward in it, would lead us into the most extensive and intricate labyrinths of theological and ecclesiastical controversy; would require us to develop the unhappy errors of Dr. Priestley's creed, to trace their affinities, to ascertain their sources, to detect the *πρώτα ψεύδη* whence long trains of argumentative fallacy have been derived, and to adduce the various and ample evidence in favour of the opposite truths. No great compass of information, nor any very formidable labour,

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\* Vol. II. p. 984.

† Formerly, we believe, of Montrose.



was requisite, to draw up Mr. Christie's 'Review.' It principally consists of a transcript of title pages and tables of contents, little histories of the occasions of publications, which might often be collected from their respective prefaces, and occasionally large extracts from the writings enumerated; all mixed up with as much of the unqualified and encomiastic language of admiration, as could be expected from a devoted partizan. We, for our parts, are cordial admirers of the great talents and character of Dr. Priestley; but, while we admire, we would discriminate; and we can never but lament that a man, fitted by Providence to be a blessing and ornament to any community or connection, should have devoted his rare abilities and acquirements to the belief and the propagation of what we deem most serious error. Our sentiments, however, on these topics need not be repeated. We trust they are sufficiently known to our readers: and it will not cease to be our conscientious endeavour, as it is our solemn duty, to maintain those sentiments with firmness and with candour. Of Dr. Priestley we are not the judges. He is gone to await the decision of One, whose estimate of qualities and motives will be perfectly righteous; and he will 'stand in his lot at the end of the days.' But when we are inquiring after truth, and unravelling the entanglements of error, it becomes us to know no respect of persons.

The four discourses, we are informed, were 'intended to have been delivered at Philadelphia.' They are on the Duty of Mutual Exhortation, on Faith and Patience, and on the change which took place in the character of the Apostles after the Resurrection of Jesus Christ. The promptitude and ingeniousness of thought, for which the author was characteristically remarkable, are very manifest in these sermons. They also breathe that habitual seriousness and regard to practical religion, which upon Dr. P.'s own authority we prefer, in a very considerable degree, to his constitution, and to the habits of his orthodox education; but in which we are apprehensive that he has left few close imitators among his most zealous admirers. The doctrines of the Christian Redemption, and their peculiar motives, will not be looked for here; yet there is little of open variance, or actual inconsistency, with them. There is much, especially in the first discourse, which the true believer would well consult for his edification in appropriating practically to himself. The advice and arguments fully comport with 'the doctrine that is according to godliness;' but how much of strength and animation will be superadded to their principles of efficacy, by those who experience that 'the love of Christ constraineth them!' We are particularly impressed with that

part of the first discourse, in which the preacher points out the dangerous temptations to a worldly spirit that are especially incidental to tradesmen, to agriculturists, to the professions of law and medicine, to the men of political speculation, to philosophers, and to ministers of religion. The ensuing extract is from the fourth of these heads.

‘The times in which we live may, in a remarkable degree, be said to be the age of *Politics*, and from the very extraordinary state of the world it is in some degree necessarily so. Greater events are now depending than any that the history of any former age can shew, and the theory and practice of the internal government of countries, the circumstances that tend to make governments stable, and the people prosperous and happy, concerning which there is endless room for difference of opinion, occupy the thoughts of all men who are capable of any reflection. No person can even read the common newspaper, or see any mixed company, without entering into them. He will, of course, form his own opinions of public men and public measures; and if they be different from those of his neighbours, the subjects will be discussed, and sometimes without that temper which the discussion of all subjects of importance requires. Consequently, the subject of politics, in the present state of things, is with many as much an enemy to religion, as trade and commerce, or any other pursuit by which men gain a livelihood. Many persons who read, find nothing that interests them, but what relates to the events of the time or the politics of the day.

‘This state of things might lead men to look to the hand of God, and a particular Providence, which is evidently bringing about a state of things far exceeding in magnitude and importance, any thing that the present or any former generation of man has seen. And a person of an habitually pious disposition, who regards the hand of God in every thing, will not take up a newspaper without reflecting that he is going to see what God has wrought, and considering what it is that he is apparently about to work. To him, whatever wishes he may, from his imperfect view of things, indulge himself in (which however will always be with moderation and submission,) all news is good news. Every event that has actually taken place, as it could not have been without the permission (which is in fact the appointment) of God, he is persuaded is that which was most fit and proper for the circumstances, and will lead to the best end; and that, though for the present it may be calamitous, the final issue he cannot doubt, will be happy.

‘But mere men of the world look no farther than to men, though they are no more than instruments in the hand of God; and consequently, as the events are pleasing or displeasing to them, promising or unpromising, their hopes and fears, their affections or dislikes, are excited to the greatest degree; so as often to banish all tranquillity of mind and cool reflection. And certainly, a mind in this state is not the proper seat of religion and devotion. All the thoughts of such persons are engaged, and their whole minds are occupied by objects, which not only exclude christianity, but such as inspire a temper the very reverse of that of a Christian, which is peculiarly meek, benevolent even to enemies, and heavenly minded. A disposition of mind we should in vain look for in the eager politician of these times.’ pp. 9—11.



We cannot be without our suspicions, that the purity and meekness of these and other sentiments in Dr. Priestley's preaching, were unpalatable to 'the Unitarian congregation at Philadelphia,' and contributed to shorten its duration. He had been trained to feel and cherish the *maximum* of force that even the weakest form of Christianity could supply. But he could not communicate his own feelings and habits to the persons who formed themselves into 'a society professedly Unitarian' at Philadelphia. While the indefatigable instructor, and a few others, were wondering and mourning at the secession of individuals, and the speedy dissolution of the whole company; less partial observers, more justly (as we at least conceive) as well as more shrewdly, imputed the catastrophe to the feebleness, the inertness, and the fundamental unsoundness, of the system on which they stood.

Art. VIII. *Ancient Indian Literature*, illustrative of the Researches of the Asiatick Society, instituted Jan. 15. 1804. (1784.) From original MSS. 4to. pp. 177. price 1l. 5s. Black and Co. 1809.

A DIMINUTIVE fasciculus of abridgements and translations should not have been published at the price of five and twenty shillings, without a few lines of preface, furnishing a pledge for the fidelity of the performance, and an illustration of the authority and antiquity of the originals. It should also have been stated what rules of translation had been adhered to; whether the version was made from the originals or only from other versions, what was the translator's chief object, and what such names as Solomon and Jupiter can have to do in a version from an ancient manuscript of India. Every thing of this kind is carefully omitted in the present pamphlet, which exceeds any other recent sample of the catchpenny art. One chief portion of it, at least, is awkwardly betrayed, not fairly avowed, to be only drawn from a Persian translation of the Purana selected for abridgement; nor are there any proofs that the translator understands the Sanscrit. No notes or criticisms, of the smallest consequence, accompany any part of the book. In short, the only circumstance adapted to excite the public attention is, the ludicrous exorbitance of 25 shillings for 177 pages; and very many of these are occupied with a dozen or twenty Indian words apiece, which might have been printed in three or four lines, but which are skilfully arranged in a column one below another. It would be curious to calculate how many volumes, of this thickness and price, and in so economical a mode of printing, might be manufactured by a firm that should undertake a full translation of all the eighteen puranas, which contain, it seems, with the Mahabharat, five hundred thousand stanzas.

While we think of the reverential solemnity, the kind of religious expectation, with which many learned European Christians have looked, and are still looking, toward these inestimable treasures of wisdom, it is not a little diverting to consider that the said Christians are required by their revered Hindoo oracles to believe, that the said nineteen sublime masses of composition were *bonâ fide* performed by one gentleman of the name of Vyasa; which Vyasa is recorded by the same authentic histories to have been also the compiler of the Vedas, on which Vedas too he wrote certain learned commentaries: and we think we have seen other literary exploits attributed to him. Some of the Christian literati will needs make a difficulty, (very unreasonably) of believing that he could have got through all this work; and will allow him credit for little more than having been the *compiler* of the Puranas, as of the Vedas, and author of the little Attic poem, the Mahabharat, which contains only about a hundred thousand stanzas, amounting perhaps, if modishly prepared in Pater-noster Row, to only a few more volumes than Bell's Poets. It has probably never once occurred to our literati, that for an individual, who has done many other things, to have written also such a quantity of poetry as this, and especially when much of it professes to be philosophical and theological, is invincible proof *à priori* of his having written a prodigious deal of worthless trash, though there may be a great many scenes and passages of bold and splendid extravagance, and some that are really sublime. It might well have been guessed, and if the aforesaid Vyasa had not been the Hierophant of paganism, it would have been guessed, what mature thought, what luminous philosophy, what consistent imagery were likely to prevail in the performances of the man, who would strike off, for one work, to the amount of thirty or forty times as much epic verse as Paradise Lost.

We hope that, in due time, very accurate translations will be given to the English and European public, of the most important parts, if we may so apply that epithet, of these revered oriental books. Not that it is possible to conceive a greater waste of time than to read them; we mean as far as respects their *direct* value, in either the power of instructing or amusing. But they will serve a very excellent purpose in making some classes of infidels keep the peace; and they will also afford any good man, who can spare a few hours to look into them, an occasion of giving a stronger emphasis to his thanks to heaven for a divine revelation. Judging from such specimens as have already appeared, they never can in England become interesting as general reading; not even the epic poems, from the destitution of that right reason, that percep-



tion and observance of the laws of possibility, probability, and consistency, which cultivated Europeans have learnt to require, even in the lightest works of amusement. We can indeed contrive, now and then, even after the period of childhood, to run so far wild as to be amused for half an hour in the Arabian Nights, though we soon steal back, almost ashamed, within the boundaries of reason; but the Arabian Nights are perfect models of sobriety and consistency, compared with what has yet been exhibited to us of Hindoo poetry and theology.

There can be no harm in so far giving credit to this professed translation of some parts of three puranas, as to transcribe a short sample of what we are to possess, after a while, in greater plenty. We will take part of the second section of the *Sheeve Poorane*, as it is here written.

'Narayan and Narayenee, having collected all these things into one place, again betook themselves to repose, and from their navels there appeared a lotus flower, whose leaves were beyond the bounds of all idea, and of the length of several thousand *yojens*\*, and which cast a light which flashed like many crores \* of suns; and from that lotus I (Brahma) came into existence; and, except that, I could trace nothing. I then reflected with vast astonishment, who am I, and whence came I? and how I should employ myself? and who is my creator? Amid these doubts, I determined with myself, that as I came into existence from the lotus flower, that, assuredly, must be my creator. Under this groundless idea, I descended for a hundred years toward the root of the lotus; but, as it was an insuperable difficulty to get to its bottom, and wide of my efforts to reach its extremity, still tasking myself to arrive at the place of my origin, for another hundred years I measured upwards the road of my desires; but no mark ever appeared that way of the end of the lotus; and I considered, in deep amazement, O God! what enchanted wonders are these that spring in this manner from nothing into existence! I was in this trance of thoughtfulness and perplexity, when a voice suddenly struck my astonished ear, saying, 'Tepe, Tepe,' i. e. worship, worship.' p. 21.

A malicious being of the name of Tareke, wanting to obtain from Brahma the power and liberty to perform a certain destructive exploit, bought his licence at the following price.

'In the wood *Medhoo* he selected a pleasant and beautiful spot, adorned with verdure and blossoms, and there exerted himself with penance and mortifications, with an intention, and for the purpose, of annihilating the Deivetes. 1. For one hundred years he held up his two arms and one foot towards heaven, and fixed his eyes on the sun for the whole time. 2. For one hundred years he remained standing upon his great toes. 3. For one hundred years more he nourished himself with nothing but water. 4. For a hundred years more he lived on nothing but air. 5. For a hundred years more he stood and made his adorations in the river. 6. For a

\* A *yogen* may be reckoned about  $7\frac{1}{2}$  miles; a *crore* is 10 millions.

hundred years more he stood and made his adorations in the earth. 7. For one hundred years more he stood upon his head, with his feet towards heaven. 9. For a hundred years more he stood upon the palm of one hand resting on the ground. 10. For a hundred years more he hung by his hands on the branch of a tree. 11. For a hundred years more he hung to a tree with his head downwards.

'When he came to a respite from these severe mortifications, a flame of fire, arising from his head, began to burn the world.' p. 34.

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Art. IX. *A Commentary on the First, Second, and Third Epistles of St. John.* By Thomas Hawkins. 8vo. pp. 336. Price 6s. Halifax, Holden and Co; Williams and Co. Conder, Bagster. 1808.

IT would evidently be unjust to censure this volume for the want of qualifications, which its author expressly disclaims. He had no intention, he says, of 'writing for scholars'; but seems to have engaged in this undertaking, with the very laudable design of promoting among real Christians a devout feeling of love to God, and a spirit of mutual sympathy, forgiveness, and benevolence. His doctrinal views are Calvinistic, but not chargeable with antinomian perversion; and he has wisely remembered, that the sacred books, on which he treats, are rather devotional and practical, than didactic.

We will give one specimen of his manner, extracted from the remarks on 1 John i. 9. '*If we confess our sins, he is faithful and just to forgive us our sins.*' &c.

'Though "everlasting love" must necessarily be a most endearing phrase, to all those who are happily assured they themselves have been loved from all eternity, let the trembling sinner take comfort from one express declaration of Almighty God.—"Whoso confesseth and forsaketh his sin, *shall* have mercy." There is mercy yet in store for millions. On these principles Solomon prayed for the people of Israel, (1 Kings 8th. ch.) that if they were smitten for their sins, and returned and confessed, they *might* be forgiven. St. Peter, when addressing himself to the Jews, makes use of these words, (Acts 3d. ch.) "Repent ye and be converted, that your sins *may* be blotted out." And the Son of God enjoins us to pray *for* the pardon of sins. It is true that many do confess their sins who never obtain a pardon. The figment of auricular confession, and the absolution that follows, and the absurdity of plenary indulgence, with these I here have nothing to do. But with regard to confession of sin, in the sense of the text now under consideration, I would say something farther. A true confession of sin is attended with two things, which serve to demonstrate its reality. I mean compunction, and reformation. See this exemplified in the person of David. Read with attention the 51st Psalm, and mark the feelings of his mind. Was ever sorrow so deep, was ever grief so bitter? His tears witness the agony of his mind, and his expressions demonstrate the deep sorrow of his heart. See this exemplified in the *Publican*, when



with deep compunction and heartfelt grief, "he smote upon his breast, and cried, God be merciful to me a sinner." — Behold the persecuting Saul, when prostrate on the ground, he cried, "Lord what wouldst thou have me to do?" — Mark Zaccheus, and the restitution which he made. Indeed, restitution is one capital mark of real compunction, and a proof direct of true repentance. A mere verbal confession, without any feeling sorrow of heart, answers no end; worse; it is an abomination to God, a mockery, an insult! A confession of sin, and a repetition of the crime, are proofs of downright hypocrisy. To *appear* one day religious, and to *be* the next day profane, is certainly to act the hypocrite. Once, in walking by the side of a canal, when the wind blew in a certain direction, I observed the undulating waves, the surface of the stream to go one way, while the under current went rapidly another. I said to myself, What an emblem do I here see of *hypocrisy*!" pp 47—49.

On turning to the passage, 1 John ii. 2. which has been so much the subject of controversy, '*He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,*' we were disappointed to find that the difficulty is not fairly acknowledged, nor any adequate solution attempted. The author's comment proceeds on the assumption, that the epistle was addressed to *Jewish converts*, which he has not undertaken to prove. Indeed, we cannot but regret that he nowhere adverts to the time or occasion of writing the epistle, or the specific object it was designed to accomplish; circumstances, which it is often of the highest importance for an interpreter of the Scriptures to consider. Some of his sentences appear ungrammatical, from a vicious punctuation. Mr. Hawkins, however, is an author, with whom we are very unwilling to find fault. His work is full of the spirit of Christianity, and is adapted to afford pleasure and improvement to many of its sincere professors.

The volume is dignified with a long and respectable list of Subscribers.

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Art. X. *Errors respecting Unitarianism considered; and Motives and Means for the Dissemination of it stated*; A Discourse delivered at Bristol, June 22, 1808, before the Society of Unitarian Christians established in the West of England for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books. By Lant Carpenter, LL. D. 12mo. price 1s. 6d. Exeter, Hedgeland; Longman and Co. 1809.

THE principal object of this discourse seems to be, to remove those unfavourable impressions, concerning Unitarianism, which have been made on the Christian world. The friends of this system have been charged, it seems, with slightly esteeming the scriptures; with laying the chief stress on external virtue, instead of holiness of heart; with low-

ering as much as possible the dignity of our Lord ; with leaving out of their morality the love of Jesus ; finally, with providing no remedy for the repenting sinner, and virtually denying the character of Christ as a Saviour.\* To these charges Dr. Carpenter pleads *not guilty*, and endeavours to account for their having been wrongfully preferred. — In addition to this, he states the *motives* that should induce unitarians to a steady and active exertion in disseminating their principles, and suggests the *means* by which this is to be done.

Nearly at the outset of the discourse, Dr. C. gives us what he imagines may be considered as a summary of their religious belief : namely, 'That Jesus of Nazareth was proved to be from God by the miracles, and wonders, and signs, that God did by him ; — that he was sent by God to bless men by turning them away from their iniquities ; — that after he had voluntarily submitted to a painful and ignominious death as an attestation of the truth, God raised him from the dead as an assurance of a future state of retribution ; — and that through him forgiveness of sins is proclaimed unto us.' It is somewhat remarkable, that the leading tenets in this summary were avowed by Nicodemus, in behalf of himself and the Jewish rulers ; whom, nevertheless, Jesus represented as unbelievers.\*

In the course of the sermon, we meet with such sentiments as the following : — Jesus Christ had no existence before his human birth ; — He was invested with so important a commission by God, that he was declared to be his well-beloved Son ; — Holiness of heart may be acquired without trusting in the merits of Jesus Christ, and without faith in the satisfaction made by his atoning blood ; — The Son is honoured by honouring the Father ; — Repentance avails for forgiveness ; — Jesus is called the *propitiation* for our sins, as revealing the doctrine of forgiveness ; — God is properly our Saviour ; but as salvation was communicated by Jesus, no hesitation need be felt in giving the name to him ; — Jesus was liable to sin, though sinless ; — If Jesus had not been liable to sin, he could not have been our example ; — The doctrine of satisfaction by the atoning blood of Jesus, if pursued to its just conclusions, destroys all scriptural foundation for the love of God, and Christian practice.

As there is no attempt to *prove* these positions, it will not be expected that we should attempt to refute them. Of one thing, however, Dr. C. has given ample proof ; his *own unitarianism*. Speaking of the declaration of the for-

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\* John iii. 2, 11, 12.



givenness of sins on repentance as being a part of our Lord's mission, he intimates a doubt whether this opinion be held by all Unitarians : but, whether it be or not, he is '*satisfied what he says is Unitarianism if it is Christianity.*' He does not know, it seems, whether it be Christianity : but he knows that, if it be, it is Unitarianism. Christianity and Unitarianism may be taken for granted to be synonymous terms ! so that if he hesitate concerning any point of doctrine as to its being Christian, he has only to inquire whether it belongs to Unitarianism !

As to the Doctor's success in repelling the charges against Unitarianism, the reader cannot well judge of it without being in possession of the *evidence* by which they have been supported. It might be too much to expect, that on such an occasion he should state that evidence ; but no fair judgment can be formed without it. The discourse may be considered as the speech of an advocate ; but whatever praises are due to it, in this character, the jury should form their opinion on other grounds.

It is candid in Dr. C. to acknowledge, that, in what he accounts a more correct text than that from which the bible in common use was translated, 'many of the alterations make no change in the translation : that of the rest, the largest proportion make no material change in the sense ; and that those which do, but little affect the grand practical truths of the gospel.' But we do not well understand the consistency of this, with his representing the bible, 'as handed down to us by the Stephenses and the English translators, as not conveying "the genuine gospel."'

Those who have preferred the *charges* above mentioned against Unitarianism, have endeavoured to substantiate them from the avowed principles of its most noted advocates ; such as *Priestley, Lindsey, Belsham, &c.* But to this, Dr. C. objects, by distinguishing what individuals have advanced in their controversial writings, from what is held by Unitarians as a body. What then is Unitarianism ? Is there any standard of doctrine by which it can be known ? or are we, with Dr. C., to be satisfied concerning any principle, that 'it is Unitarianism if it is Christianity ?'

We do not blame the Unitarians for their total separation from Trinitarian worship : if their principles be true, they ought to separate. But we do not admit that Trinitarians have not an equal reason for separating from them. The God of Unitarianism is not, in their esteem, the true God, any more than the 'One God' of the Mahometans. 'The denial of the Son'

(as one of their writers observes) 'is a denial of the Father.' The Supreme Being, the supposed Deity which ancient or modern deniers of the personal or mediatorial honours of the Son have professed to worship, is in fact the creature of their own imagination, and not the wise, just, holy, merciful God and Father of our Lord Jesus Christ.\*

Upon the whole, though we most seriously consider these principles as injurious and dangerous to the souls of men, yet we have no particular apprehensions that they will ever make progress among true Christians. They who, instead of taking it for granted that whatever is Christianity belongs to their views of it, are concerned to measure their views by Christianity, will perceive the hostility of the doctrine of Unitarians to the general scope of the sacred oracles,—even to their own translation, provided they left out their notes and glosses.

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Art. XI. *Zeal without Innovation*; or the Present State of Morals and Religion considered.

(*Concluded from p. 629.*)

**WE** proceed to notice some of the points in which the author has thought fit to censure the evangelical clergy.

The first charge he adduces, is that of enthusiasm. Enthusiasm, according to Mr. Locke, is that state of mind, which disposes a person to give a stronger assent to a religious proposition than the evidence will justify. According to the more common and popular notion, it implies a pretence to supernatural communications, on which is founded a belief in certain doctrines and the performance of certain actions, which the scriptures have not authorised or revealed: a dangerous delusion, as it tends to disannul the standard of religion, and, by the extravagancies and follies it produces, to bring piety into disgrace. We hold enthusiasm in as much abhorrence as our author does; but we ask what is the proportion of the evangelical clergy, who are guilty of it; and, for every individual amongst them, to whom it attaches, we will engage to produce ten amongst their opponents who are deficient in the essential branches of morality. Yet we should esteem it extreme illiberality in a writer to brand the clergy in general with immorality. There may be some few, among the many hundreds whom the author has undertaken to describe, who are real enthusiasts; but where is the candour or justice of mingling this feature in the delineation of the body? We appeal to the religious public, whether they are not, on the contrary, eminently conspicuous for their close adherence

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\* Scott's Comment on 1 John ii. 23.



‘to the law and to the testimony,’ and for their care to enjoin nothing on their hearers without direct warrant from the bible. If every one is to be charged with enthusiasm, whose piety is of a more fervid complexion than the accuser is disposed to sympathize with, or can readily account for, we must indeed despair of convincing this writer of the futility of this allegation. They have the *zeal*, which, to him who makes what is most prevalent in the church his model, must look like *innovation*.

He frequently insinuates, that there is a disposition in them to symbolise with the Dissenters, though he had allowed, at the very outset of his work, that they most strictly conform to the prescribed ritual, have no scruples against canonical obedience, and are most firmly attached to the ecclesiastical constitution. Speaking of the established church, he says,

‘They, (the evangelical clergy) approve, they admire the Church in which they serve. They rejoice in being ministers of such a Church. Instead of being indifferent to its continuance, their devoutest wish is, that it may stand firm on its basis. They consider it as the greatest of blessings to their country. They observe, with no little anxiety, separatism gaining ground upon it. And this, not from an invidious principle, but because hereby, an alienation *in perpetuity* is produced in many minds, from a constitution, which they consider as best providing for the universal conveyance, and permanent publication of Christian truth. Its continuance they likewise consider, as the surest pledge of religious liberty, to all who wish for that blessing. And in this view, they pity the short-sightedness of those religious persons, who forward any measures, which make against the stability of the national Church. They view them, as men undermining the strongest bulwark of *their own* security and comfort; and conceive, that Protestant sects of every name, however they might prefer their own modes of religion, would devoutly pray for the support and prosperity of the Church of England, as it now stands, — “*sua si bona norint*.” In short, the ecclesiastical establishment of this country is, in their views, what “the ark of God” was in the estimation of the pious Israelite; and, “their hearts tremble” more for that, than for any thing else, the stability of which may seem to be endangered in these eventful times. They would consider its fall, as one of the heaviest judgments that could befall the nation.’ p. 128, 129.

Any such approach to the Dissenters, as is inconsistent with their professional engagements, is incompatible with the truth of this testimony. But let us go on to notice another imputation.

‘I am constrained,’ says the author, ‘to admit that there is a great deal of truth in what is often alledged by their opponents, namely, that under their preaching there has arisen an unfavourable opinion of the body of the clergy. To excite a hatred of what is evil, is, undoubtedly, one purpose of Christian instruction. But while the preacher is attempting this, he must take care that he do not call forth the malign-



nant passions. This he is almost sure to do, if he point out a certain set of men, as persons to whom his reprehensions particularly apply. The hearers, too generally apt to forget themselves, are drawn still further from the consideration of their own faults, when they can find a defined class of men, on whom they can fasten the guilt of any alledged error: on them they will discharge their gall, and mistake their rancour for righteousness." pp. 154, 155. Sec. Edit.

Two questions arise on this point; first, how far an unfavourable opinion of the body of the Clergy is just, and secondly, what sort of influence the evangelical party have had in producing it. 'The Clergy as a body,' the author complains, 'are considered by them and their adherents, as men who do not preach the gospel.' If we understand him, he means to assert that the clergy as a body *do* preach the gospel; for we cannot suspect him of being so ridiculous, as to complain of their being considered in their just and true light. Here we have the very singular spectacle of gospel ministers exclaiming with bitterness against some of their brethren for preaching the doctrines of the new birth, justification by faith, the internal operations of the Spirit, and whatever else characterised the faith of the reformers; which we have the satisfaction of learning, from this most liberal writer, are no parts of the gospel. Or, if he demur in assenting to such a proposition, it is incumbent on him to explain what are the *doctrines distinct* from those we have mentioned, the inculcation of which has excited the opposition of the clergy. We in our great simplicity supposed that the ministers stiled evangelical had been opposed for insisting on points intimately related to the gospel; but we are now taught from high authority, that the controversy is entirely of another kind, and relates to subjects with respect to which the preachers of the gospel may indifferently arrange themselves on either side. We are under great obligations to our author for clearing up this perplexing affair, and so satisfactorily shewing both parties they were fighting in the dark. Poor George Whitefield! how much to be pitied, who exhausted himself with incredible labours, and endured a storm of persecution, in communicating religious instruction to people, who were already furnished with more than ten thousand preachers of the gospel! To be serious, however, on a subject which, if there be one in the world, demands seriousness,—it is an incontrovertible fact, that the doctrines of the reformation are no longer heard in the greater part of the established pulpits, and that there has been a general departure from the truths of the gospel, which are exhibited in the ministry of a small though increasing minority of the Clergy. The author *knows* this to be a fact, although he has the meanness to



express himself in a manner that would imply his being of a contrary opinion. We wish him all the consolation he can derive from this trait of godly simplicity; as well as from his reflection on the effect which his flattery is likely to produce, in awakening the vigilance and improving the character of his newly discovered race of Gospel Ministers.—With respect to the degree in which an unfavourable opinion of the Clergy is to be ascribed to the representations of the evangelical party, we have to remark, that they possess too much attachment to their order to delight in depreciating it; and that they are under no temptation to attempt it with a view to secure the preference of their hearers, who, supposing them to have derived benefit from their labours, will be sufficiently aware of the difference between light and darkness, between famine and plenty. Were they to insinuate, with this author, that all their clerical brethren are actually engaged in the same cause and are promoting the same object with themselves, they would at once be charged with a violation of truth, and be considered as insulting the common sense of the public.

The author is extremely offended at Dr. Haweis, on account of the following passage in his 'History of the Church of Christ.' "Different itinerant societies have been established in order to send instruction to the poor, in the villages where the gospel is not preached. Probably not less than 500 places of divine worship have been opened within the last three years." Dr. Haweis, in making this representation, undoubtedly conceived himself to be stating a simple fact, without suspecting any lover of the gospel would call it in question. The author's comment upon it is curious enough. 'It would be scarcely credible,' he says, 'were not the place and time marked with sufficient precision, that a clergyman, beneficed in the Church of England, was describing, in the foregoing passage, something which had lately been taking place in this country?' It is surely very credible that there are 500 places in England where the gospel is not preached; the incredible part of the business, then, consists in a 'beneficed clergyman' daring to assert it, who, according to the author, is a sort of personage who is bound never to utter a truth that will offend the delicate ears of the Clergy, especially on so trivial an occasion as that of describing the state of religion in England. What magnanimity of spirit, and how far is this author from the suspicion of being a man-pleaser!

After acknowledging that the ministers he is characterising have been *unjustly* charged with infringing on canonical regularity, he adds,



‘Would it were as easy to defend them *universally*\* against those who accuse them of vanity, of courting popularity, of effrontery, of coarseness, of the want of that affectionate spirit which should breathe through all the ministrations of a Christian teacher, of their commonly appearing before a congregation with an objurgatory aspect, as if their minds were always brooding over some matter of accusation against their charge, instead of their feeling toward them as a father does toward his children.’ p. 157.

The reader has in this passage a tolerable specimen of the ‘vanity’ and ‘effrontery’ of this writer, as well as of that ‘objurgatory aspect’ he has thought fit to assume toward his brethren, not without strong suspicion of assuming it from a desire to ‘court popularity.’ It would be a mere waste of words to attempt to reply to such an accusation, which merits attention on no other account than its exhibiting a true picture of his mind.

‘As for the matter,’ he proceeds to observe, ‘of which the sermons delivered by some of them are composed, it is contemptible in the extreme. Though truths of great importance are brought forward, yet, as if those who delivered them were born to ruin the cause in which they are engaged, they are presented to the auditory, associated with such meanness, imbecility, or absurdity, as to afford a complete triumph to those who are adverse to their propagation. We are disgusted by the violation of all the rules, which the common sense of mankind teaches them to expect the observance of, on the occasion. It is true indeed, that something is heard about Christ, about faith and repentance, about sin and grace; but in vain we look for argument, or persuasion, or suavity, or reverential demeanour; qualities, which ought never to be absent, where it is of the utmost importance, that the judgment be convinced, and the affections gained.’ p. 158.

Unfair and illiberal in the extreme, as this representation is, it contains an important concession,—that the lowest preachers among them have the wisdom to make a right selection of topics, and to bring forward truths of great importance, a circumstance sufficient of itself to give them an infinite superiority over the ‘apes of Epictetus.†’ A great diversity of talents must be expected to be found amongst them; but it has not been our lot to hear of any, whose labours a good man would think it right to treat with indiscriminate contempt. As they are called, for the most part, to address the middle and lower classes of society, their language is plain and simple; speaking in the presence of God, their address is solemn; and, ‘as becomes the ambassadors of Christ,’ their appeals to the conscience are close and cogent. Few, if any, among them, aspire to the praise of consum-

\* The word *universally*, marked in italics, was inserted after the first edition!

† Horsley.



mate orators : a character which we despair of ever seeing associated, in high perfection, with that of a Christian teacher. The minister of the gospel is called to declare the testimony of God, which is always weakened by a profuse employment of the ornaments of secular eloquence. Those exquisite paintings and nice touches of art, in which the sermons of the French preachers excel so much, excite a kind of attention, and produce a species of pleasure, not in perfect accordance with devotional feeling. The imagination is too much excited and employed, not to interfere with the more awful functions of conscience ; the hearer is absorbed in admiration, and the exercise which ought to be an instrument of conviction becomes a feast of taste. In the hand of a Massillon, the subject of death itself is blended with so many associations of the most delicate kind, and calls up so many sentiments of natural tenderness, as to become a source of theatrical amusement, rather than of religious sensibility. Without being insensible to the charms of eloquence, it is our decided opinion that a sermon of Mr. Gisborne's is more calculated to 'convert a sinner from the error of his way,' than one of Massillon's. It is a strong objection to a studied attempt at oratory in the pulpit, that it usually induces a neglect of the peculiar doctrines of Christian verity, where the preacher feels himself restrained, and is under the necessity of explaining texts, of obviating objections, and elucidating difficulties, which limits the excursions of imagination, and confines it within narrow bounds. He is therefore eager to escape from these fetters, and, instead of '*reasoning out of the Scriptures*,' expatiates in the flowery fields of declamation. It would be strange, however, if the evangelical clergy did not excel their contemporaries in the art of preaching, to which they devote so much more of their attention. While others are accustomed to describe it under the very appropriate phrase of 'doing duty,' it is their business and their delight. They engage in it under many advantages. Possessed of the same education with their brethren, they usually speak to crowded auditories ; the truths they deliver command attention, and they are accustomed to ascend the pulpit under an awful sense of the weight and importance of their charge. Under such circumstances, it is next to impossible for them not to become powerful and impressive. Were it not indelicate to mention names, we could easily confirm our observations by numerous living examples. Suffice it to say, that perhaps no denomination of Christians ever produced so many excellent preachers ; and that it is entirely owing to them, that the ordinance of preaching has not fallen, in the established church, into utter contempt.



With respect to the remarks the author makes on the 'hypochondriacal cast of preaching heard among them,' of their 'holding their hearers by details of conflicts and experiences,' and of their '*prosings* on the hidings of God's face,'\* we need not detain our readers. To good men it will be matter of serious regret, to find a writer, from whom different things were to be expected, treat the concerns of the spiritual warfare in so light and ludicrous a manner; while the irreligious will heartily join in the laugh. It should be remembered that he is performing quarantine, purging himself from the suspicion of *Methodism*, and that nothing can answer this purpose so well as a spice of profaneness.

After expressing his contempt of the evangelical clergy as *preachers*, he proceeds to characterise them in the following manner as *writers*.

'Here, (says he) I can with great truth affirm, that many included in that description of clergymen now under consideration, are sorely grieved, by much of what comes out as the produce of authorship on their side. And well they may be; to see, as is frequently the case, the blessed truths of the gospel degraded, by being associated with newspaper bombast, with impudence, with invective, with dotage, with drivelling cant, with buffoonery, and scurrility! Who can read these despicable publications, without thinking contemptuously of all who abet them? But let not every one, in whom an occasional coincidence of opinion may be recognized, be included in this number. For it is a certain truth, that the writings of avowed infidels are not more offensive to several of the clergy in question, than are some of the publications here alluded to. Let them not therefore be judged of, by that which they condemn;—by productions, which they consider as an abuse of the liberty of the press, and a disgrace to the cause which their authors profess to serve.' p. 179.

Whoever remembers that the most learned interpreter of prophecy now living ranks with the evangelical clergy, whoever recalls to his recollection the names of Scott, Robinson, Gisborne, and a multitude of others of the same description, will not easily be induced to form a contemptuous opinion of their literary talents, or to suspect them of being a whit behind the rest of the clergy in mental cultivation or intellectual vigour. In a subsequent edition, the author has explained his meaning, by restricting the censure to all who have ranged themselves *on the side* of the clergy under consideration. But as far as the most explicit avowal of the same tenets can indicate any thing, have not each of the respectable persons before mentioned ranged themselves on their side? Or if he will insist upon limiting the phrase to

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\* In the second edition the author has changed the term '*prosings*' into '*discoursings*.'



such as have defended them in controversy, what will he say of Overton, whose work, for a luminous statement of facts, an accurate arrangement of multifarious materials, and a close deduction of proofs, would do honour to the first polemic of the age? In affecting a contempt of this most able writer, he has contradicted himself, having, in another part of this work, borne a reluctant testimony to his talents. He closes his animadversions on the clergy usually styled evangelical, with the following important concessions.

‘We are ready to own, though there have been a few instances to the contrary, that the moral conduct of the men in question is consistent with their calling; and that though the faults above detailed are found among them, yet that as a body they are more than free from immoralities.’ p. 162.

The men to whom their accuser ascribes an assemblage of virtues so rare and so important, must unquestionably be ‘the excellent of the earth,’ and deserve a very different treatment from what they have received at his hands.

Before we put a final period to this article, we must beg the reader’s patience to a few remarks on the general tendency of the work under examination.

For the freedom of censure the author has assumed, he cannot plead the privilege of reproof. He has violated every law by which it is regulated. In administering reproof, we are not wont to call in a third party, least of all the party to whom the persons reprov’d are directly opposed. Besides, if reproof is intended to have any effect, it must be accompanied with the indications of a friendly mind; since none ever succeeded in reclaiming the person he did not appear to love. The spirit this writer displays toward the objects of his censure, is decidedly hostile; no expressions of esteem, no attempt to conciliate; all is rudeness, asperity, and contempt. He tells us in his preface, ‘It is difficult to find an apology for disrespectful language under any circumstances; that it can be at all excused, it is when he who utters, lets us know from whence it comes; but he who dares to use it, and yet dares not put his name to the abuse, gives us reason to conclude that his cowardice is equal to his insolence.’ (Pref. p. iv.) In violation of his own canon, he seems to have assumed a disguise for the very purpose of giving an unbridled indulgence to the insolence he condemns.

If we consider him in the light of a public Censor, he will appear to have equally neglected the proprieties of that character. He, who undertakes that office, ought, in all reason, to direct his chief attention to vice and impiety; which, as the common foes of human nature, give every one the privilege of attack. Though his subject naturally led him to it,

we find little or nothing of the kind. In his eagerness to expose the aberrations of goodness, the most deadly sins and the most destructive errors are scarcely noticed. In surveying the state of morals, the excentricities of a pious zeal, a hair-breadth deviation from ecclesiastical etiquette, a momentary feeling of tenderness toward Dissenters, are the things which excite his indignation; while the secularity, the indolence, the ambition, and dissipation, too prevalent in the church, almost escape his observation. We do not mean to assert, that it is always improper to animadvert on the errors and mistakes of good men; we are convinced of the contrary. But, whenever it is attempted, it ought to be accompanied with such expressions of tenderness and esteem, as shall mark our sense of their superiority to persons of an opposite description. In the moral delineations with which the New Testament abounds, when the imperfections of Christians are faithfully reprehended, we are never tempted to lose sight of the infinite disparity betwixt the friends and the enemies of the gospel. Our reverence for good men is not impaired by contemplating their infirmities; while those who are strangers to vital religion, with whatever amiable qualities they may be invested, appear objects of pity. The impression made by the present performance is just the reverse. The character of the unquestionably good is placed in so invidious a light on the one hand, and the bad qualities of their opponents so artfully disguised and extenuated on the other, that the reader feels himself at a loss which to prefer. Its obvious tendency is to obliterate every distinctive mark and characteristic, by which genuine religion is ascertained.

The writer of this work cannot have intended the reformation of the party on which he has animadverted; for, independently of his having, by the rudeness of his attack, forfeited every claim to their esteem, he has so conducted it, that there is not one in fifty guilty of the faults he has laid to their charge. Instead of being induced to alter their conduct, they can only feel for him those sentiments which unfounded calumny is apt to inspire. The very persons to whom his censures apply, will be more likely to feel their resentment rise at the bitterness and rancour which accompanies them than to profit by his admonitions.

As we are fully convinced that the controversy, agitated between the evangelical party and their opponents, involves the essential interests of the gospel, and whatever renders Christianity worth contending for, we cannot but look with jealousy on the person who offers himself as an umpire; especially when we perceive a leaning toward the party which we consider in the wrong. This partiality may be traced a



most through every page of the present work. Were we to look only to speculative points, we might be tempted to think otherwise. It is not, however, in the cool argumentative parts of a work, that the bias of an author is so much to be perceived, as in the declamatory parts when he gives a freer scope to his feelings. It is in the choice of the epithets applied to the respective parties, in the expression of contemptuous or respectful feeling, in the solicitude apparent to please the one, combined with his carelessness of offending the other, that he betrays the state of his heart. Judged by this criterion, this author must be pronounced an *enemy* to the evangelical party. We hope this unnatural alienation from the servants of Christ will not prove contagious, or it will soon completely overthrow that reformation which the established church has experienced within the last fifty years.

When Samson was brought into the house of Dagon to make sport for the Philistines, it was by the Philistines themselves: had it been done by an Israelite, it would have betrayed a blindness much more deplorable than that of Samson. Great as were the irregularities and disorders which deformed the church at Corinth, and severely as they were reprehended, it is easy to conceive, but impossible to express, the indignation Paul would have felt, had a Christian held up those disorders to the view and the derision of the heathen world. It is well known that the conduct of Luther, of Carlostadt, and of many other reformers, furnished matter of merited censure and even of plausible invective; but he who had employed himself in emblazoning and magnifying their faults, would have been deemed a foe to the Reformation. Aware that it will be replied to this, the cases are different, and neither the truth of Christianity nor the doctrines of the Reformation are involved in the issue of the present controversy, we answer, without hesitation, that the controversy now on foot *does* involve nearly all that renders it important for Christianity to be true, and most precisely the doctrines of the Reformation, to which the papists are not more inimical, (in some points they are less so,) than the opponents of the evangelical clergy. It is the old enmity to the gospel, under a new form; an enmity as deadly and inveterate, as that which animated the breast of Porphyry or of Julian.

The impression of character on the public mind, is closely connected with that of principles; so that, in the mixed questions more especially which regard religion and morals, it is vain to expect men will condescend to be instructed by those whom they are taught to despise. Let it be generally supposed that the patrons of orthodox piety are weak, ignorant,

and enthusiastic, despicable as a body, with the exception of a few individuals; after being inured to such representations from their enemies, let the public be told this by one who was formerly their friend and associate,—and is it possible to conceive a circumstance more calculated to obstruct the efficacy of their principles? Will the prejudices of an irreligious world against the gospel be mitigated, by being inspired with contempt for its abettors? Will it be won to the love of piety, by being schooled in the scorn and derision of its most serious professors? If the author is disposed to take to himself the praise of magnanimity for so frankly exposing the weaknesses of those with whom he has long acted, we must remind him that it is a magnanimity of a singular sort, which insults his brethren and flatters his superiors; that is, which tramples on those from whom he has nothing to fear, and crouches to those from whom he has every thing to hope.

We can readily suppose, that, stung with the reproaches cast upon his party, he is weary of bearing the cross: if this be the case, let him at once renounce his principles, and not attempt by mean concessions and a temporising policy to form an impracticable coalition betwixt the world and the church. We apprehend the ground he has taken is untenable, and that he will be likely to please neither party. By the friends of the gospel he will be in danger of being shunned as an ‘accuser of the brethren;’ while his new associates regard him with the contempt due to a sycophant.

It must give the enlightened friends of religion concern, to witness a spirit gaining ground amongst us, which, to speak of it in the most favourable terms, is calculated to sow the seeds of discord. The vivid attention to moral discrimination, the vigilance which seizes on what is deemed reprehensible, is unhappily turned to the supposed failings of good men, much to the satisfaction, no doubt, of an ungodly world. The practice of caricaturing the most illustrious men has grown fashionable amongst us. With grief and indignation we lately witnessed an attempt of this kind on the character of Mr. Whitfield, made, if our information be correct by the present author; in which every shade of imperfection which tradition can supply, or ingenuity surmise, is industriously brought forward for the purpose of sinking him in public estimation. Did it accomplish the object intended by it? It certainly did not. While the prejudice entertained against Whitfield, by the enemies of religion, was already too violent to admit of increase, its friends were perfectly astonished at the littleness of soul, and the callousness to every kind feeling, which could delight in mangling such



a character. It was his misfortune to mingle freely with different denominations, to preach in unconsecrated places, and convert souls at uncanonical hours; whether he acted right or wrong in these particulars, it is not our province to inquire. That he approved himself to his own conscience, there is not the least room to doubt. Admitting his conduct, in the instances alluded to, to have been inconsistent with his clerical engagements, let it be temperately censured; but let it not efface from our recollection the patient self-denial, the inextinguishable ardour, the incredible labours, and the unexampled success of that extraordinary man. The most zealous votaries of the church need be under no apprehension of her being often disgraced by producing such a man as Mr. Whitfield. *Nil admirari*, is an excellent maxim, when applied, as Horace intended it, to the goods of fortune: when extended to character, nothing can be more injurious. A sensibility, to the impression of great virtues, bordering on enthusiasm, accompanied with a generous oblivion of the little imperfections with which they are joined, is one of the surest prognostics of excellence.

Verum, ubi plura nitent—non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura—

The modern restorers of the piety of the church of England were eminent for their godly simplicity and fidelity. Sincerely attached, as it became them, to the establishment of which they were ministers, their spirit was too enlarged, too disinterested, to suffer them to become the tools of a party, or to confound the interests of Christianity with those of any external communion. From their being looked upon as innovators, as well as from the paucity of their numbers, they were called to endure a much severer trial than was to the lot of their successors. They bore the burden and heat of the day; they laboured, and others have entered into their labours. We feel, with respect to the greater part of those who succeed them, a confidence that they will continue to tread in their steps. But we cannot dissemble our concern, at perceiving a set of men rising up among them, imitators of new modelling the party; who, if they have too much virtue openly to renounce their principles, have yet a little firmness to endure the consequences; timid, tempering spirits, who would refine into insipidity, polish into smoothness, and under we know not what pretences, of regulation, moderation, and a care not to offend, rob it utterly of the energy of character to which it owes its success. If we learn, from this and other writers of a similar descrip-

tion, to insult their brethren, fawn upon their enemies, and abuse their defenders, they will soon be frittered to pieces; they will become 'like other men,' feeble, enervated, and shorn of their strength. We would adjure them to be on their guard against the machinations of this new sect. We cannot suspect them of the meanness of submitting to be drilled by their enemies, whom they are invited to approach in the attitude of culprits beseeching them (in our author's phrase) to 'inquire whether there may not be some found among them of unexceptionable character!' We trust they will treat such a suggestion with ineffable contempt.

After the taste our readers have had of this writer's spirit, they will not be surprised at his entire disapprobation of Mr. Overton's work. The discordance of sentiment must be great betwixt him who wishes to betray and him whose aim is to defend. Mr. Overton, in behalf of his brethren, boldly appealed from their accusers, to the public; this writer crouches to those very accusers, approaches them in a supplicating tone, and, as the price of peace, offers the heads of his brethren in a charger. Overton, by a copious detail of facts and by a series of irrefragable arguments, establishes their innocence; this writer assents to their condemnation, intreating only that execution may be respited till an inquiry is made into the degrees of delinquency. The author of the *True Churchman* ascertained cloathes himself with the light of truth: the author of *Zeal without Innovation* hides himself in the thickest gloom of equivocation.

Before we close this article, we must intreat our readers' patience while we make one observation relating to the permanence of the ecclesiastical establishment. It is possible the dignitaries of the church may be at a loss to decide whether the services of the evangelical class shall be accepted or rejected; but we are persuaded the people will feel no difficulty, in determining whether to continue their attendance at the places from whence they are banished. Teachers of the opposite description have already lost their hold on the public mind; and they will lose it more and more. Should the secession from the established church become general, as that its services are no longer the objects of popular suffrage, it will be deprived of its firmest support. For the author of the 'Alliance' acknowledges, that the compact betwixt church and state, which he allows to be a virtual rather than a formal one, mainly rests upon the circumstance of the established religion being that of the majority, without which it becomes incapable of rendering those services to the state, for the sake of which its privileges and emoluments were conferred. Nothing but an extreme infatuation can



celebrate such an event. But if pious and orthodox men be prevented from entering into the church, or compelled to retire from it, the people will retire with them; and the apprehension of the church being in danger, which has so often been the watchword of party, will become for once well founded.

We forbear to notice the illiberal insinuations of the author concerning this Review, because we consider his disapprobation as the most acceptable compliment he could pay us.

Art. XII. *The Pulpit*; or, a Biographical and Literary Account of Eminent Popular Preachers; interspersed with occasional Clerical Criticism. By Onesimus. Vol. I. 8vo. pp. xvi. 367. Price 9s. bds. Mathews and Leigh. 1809.

"WHAT sort of a sermon," says a devout inquirer, "did you hear from Mr. ——— yesterday?"—O, replies Onesimus, "so long as it is permitted me to continue my investigation of the merits of our popular preachers, so long must I persist to *expose* error and testify truth, unswayed by interest and *undaunted* by intimidation. It is upon this feeling that I have hitherto endeavoured to proceed in the career of criticism." And now I will tell you what I think of Mr. ———'s sermon. '*Eagerly followed after* by the evangelical Calvinists, *studiously* avoided by the regular churchmen, and *generally* ridiculed by philosophical moralizers, it becomes no easy task, respecting this preacher, to pronounce *satisfactorily*.' 'He, at present, goes to his pulpit *indecorously*; and he enters it with as much injudicious complacency. *Scarcely* has he *condescendingly* bowed his head down upon his cushion, when he very *abruptly* assumes an erect posture, and contemplates, &c.'—"But," interrupts the inquirer, "what have you to say of the sermon?"—True, rejoins Onesimus: "it is to the *essential* business of out-preaching their *evangelizing* antagonists, who are no mean ones, that I would *particularly* direct the energies of the national priesthood." He 'has nothing of the stentorian stamina.' '*Personally* he is imposing. He is well-built and *comely* in countenance. There is a careless grandeur in his walk.' 'He is rather tall; his form is *manly*, his deportment dignified, and his countenance prepossessing. Is he not too sensible of these qualifications? But I would not be severe.' '*Inoffensively* pleasing in his person, *gracefully* winning in his manner, *plaintively* feeling in his tones, his eloquence is, on the whole, *popularly* interesting. Doubtless he is, as ladies say, an amiable preacher. Does he not too much cultivate the preference shewn him by the sex?' 'I would not be severe.'—"But," says the now impatient inquirer, "you still tell me nothing of the sermon."—O, as to that, 'He plumps on his text, and comes too soon to the theme of it; not like Mr. C. who, '*religiously* impressive in



his appearance, his voice deep and loud, delivers his text with boldness.' 'Laboriously sententious, needlessly magnificent, noisily monotonous, his grandeur is without greatness, his earnestness without impression, and he is authoritative without being commanding.' 'The right hand, instrumental as it is in eloquence, is with him either improperly quiescent, or unmeaningly exerted.' 'He is given to finger his manuscript, turning over leaf after leaf, with such precision as considerably weakens his powers of address.' 'I wish I may prevail upon him not to bundle out of the pulpit almost as soon as the congregation begins to separate.' 'Once he was lean, but now he is fat; once he had teeth, but now he has lost his teeth; once he could read his text without glasses, but now he reads his text with glasses.'—'Admirable critic! But after having told me thus much about the manner of the preacher, will you have the goodness to give some little account of the matter?'—Nay, replies Onesimus, 'Surely it will not be my fate to be arraigned for dwelling so much on the eloquence of the pulpit.' 'Let me strongly protest, once for all, against those who would designedly ensnare me into error, and against those who foolishly think that there are means by which to influence my decisions'!!

It will hence be seen that Onesimus amuses his readers with a deal of gossip, delivered in a namby-pamby, affected, inelegant style, about preachers, their size, their gait, their bible, their notes, their dress, their pocket-handkerchief, their every thing but the thing essential—the sermon. The book before us, which is made up of essays formerly published in a *Sunday newspaper*! called the 'National Register,' is divided into two parts; of which the first is devoted to clergymen of the established church, the second to dissenting ministers. The number of gentlemen whose histories, characters, and habits, are here dragged forth into public view, is twenty-nine: of whom some are and ought to be celebrated, others are celebrated without merit, and others have not, as preachers, either merit or celebrity. A book like this will catch the fancy of a certain kind of readers; but it can never delight men of taste or of piety. The author had nothing to do but, instead of enjoying his usual Sunday stroll to Greenwich Park or Primrose Hill, to ramble for a few successive Sundays into different churches and chapels in and near the metropolis; and to keep a "sharp look out" for popular preachers from the country. He would wear out a few black-lead pencils in putting down each preacher's peculiar or colloquial expressions, in sketching his manner, drawing his figure, registering the number of his buttons, the number of his children, or the probability of his having 'other issue'!! if any fellow-lounger in the same chapel



could 'haply' communicate so interesting a piece of information. Then he would buy, or more probably borrow, a few of the published sermons and other works of these divines: and so, by interlarding and interlacing scraps of biography, morsels of criticism, and copious extracts from well-known performances, would speedily gratify the voraciousness of curiosity with this precious volume. To say that it contains nothing entertaining, would be incorrect; but we can safely affirm that it contains nothing *valuable*, except some of the quotations. The work is, 'indeed and in truth,' a catch-penny. If the author be a man of observation, it is of hasty observation; and his views are almost constantly taken through a distorting medium. Instead, therefore, of correct pictures, he gives us various antic kinds of mental and moral anamorphoses.

'*Il y a des reproches qui louent,*' says Rochefoucault, '*et des louanges qui medisent:*' and such, often, are those of Onesimus. His criticisms evince but little delicacy of taste, and scarcely any delicacy toward character, or regard for personal feeling; no intellectual penetration, no respectable acquisitions in literature, no true perception of excellence in religious sentiment. The performance teems with the grossest errors in point of narration; and many egregious errors of judgement. It is disfigured by an excessive cant; not the cant of superstition, or the cant of hypocrisy, but the cant of the school of Thelwall, and that most disgusting of all cants, the cant of ignorant, affected, ungenerous, superficial, criticism. Throughout the work, there is such a cold indifference, such an excessive want of discrimination, as to all that is essential and peculiar to the Christian system, that the theological opinions delivered by a clergyman from the pulpit stand as nothing in our author's estimate of his character or his worth. Thus it happens, that he is nearly as warm in commending a preacher who speaks of "natural virtue, yet unextinguished," and who allows by his precepts young persons to sin *if they please*, who has little taste in his compositions, and nothing of the orator in the pulpit,—as in his praise of one, who is as much noted for his classical taste and splendid eloquence as for his ardent piety; and who would have excited equal admiration in the breast of Demosthenes the Athenian, and Paul the apostolic, orator.

But it is time to take our leave of Onesimus. We dislike the principle which stimulates the prying, inquisitorial, domesticatory, exhibition of living characters and existing families, furnished by his book: and it is only because we cannot correct his mis-statements without entering into such minutiae as would expose us to a similar accusation, that we

suffer them to pass with this general reprehension. As for the author's ridiculous affectation of fine writing, his forced and foolish antitheses, puerile alliterations, bungling conceits, and adverbial terminations; his 'seraphic simperings, susceptible solicitations, and tender touches;' his 'affectation of solemnization,' his 'emphasis which ENABLES him;' and other instances of false taste, bad grammar, and arrant nonsense; we leave them to the admiration of congenial minds,—or, which is much the same thing, (for of such minds we believe there are very few)—to a silent but rapid descent into that oblivion, where insignificant and contemptible performances may secure an eternal repose. In a case where the title is so adapted to seduce the curious and unwary, where even silence may mislead, and where the author chooses to remain anonymous, we should deem it inexcusable to be tardy toward the public, or tender to the culprit, in discharging even a painful duty.

Art. XIII. *The Bibliomania*, an Epistle to Richard Heber, Esq. By John Ferriar, M. D. 4to. pp. 14. Price 2s. 6d. Cadell and Co. 1809.

Art. XIV. *The Bibliomania, or Book-Madness*; containing some Account of the History, Symptoms, and Cure, of that fatal Disease. In an Epistle addressed to Richard Heber, Esq. By the Rev. Thomas Frognall Dibdin, F.S.A. royal 8vo. pp. 90. Price 4s. boards. Longman and Co. 1809.

**I**F whatever is dull be dear to the bibliomanjac, and more dear in proportion as more dull, we know not what price may be set upon those two epistles in some future age. We, however, who are no bibliomaniacs, thank Heaven! cannot help wishing that the business which Dr. Ferriar assures us, so often averts him 'from heavenly musings, and from letter'd ease', had stept in at the unlucky moment when he was about to embody his heavenly contemplations in such a very earthly shape; and that, instead of prescribing remedies to others, (like some civil Bedlamite shewing us from cell to cell, throughout the melancholy mansions of Moorfields,) Mr. Dibdin had but attended to his own inveterate malady. We must confess, however, that there is but little hope in addressing a *non compos* with 'Physician, heal thyself.'

Dr. Ferriar and Mr. Dibdin both write, *numeris ille, hic pede liber* about book-collectors; but whether for, or against, we have not been able to discover, in the few minutes we have devoted to the subject. Of the 178 verses, we think it quite sufficient to say, that they are such as now-days are written by every body. Of Mr. Dibdin we shall say a word or two more.

Had we no other work of Mr. Dibdin's to judge from, it would be evident that he is one of the most arrant bibliomanes that ever mumbled mouldiness and black letter. Indeed, before we read this book, we had no notion of the extent of this disease. To hunt up editions printed by Jenson, Aldus, Elzevir, or Stephens,—to rummage among ballads and



romances, revered only for the antiquity of their type,—and to read nothing but what common people could not read, we thought were as dreadful marks of madness as we could well imagine. *O seri studiorum!* We find now, that these are not the darling objects of the book hunter: catalogues appear throughout to be his dear delight. A good copy of the catalogue of Maittaire's library, we are told, is worth a guinea: we have catalogues, analyses of catalogues, and again abridgements of these analyses, titles of catalogues, prices of catalogues, number of pages contained in catalogues, comparative merit of catalogues; Mr. D. gives some important advice to the collector of catalogues; nay, we hear of copies of catalogues struck off on 'large paper.' The number of days which the sales of various libraries lasted, is carefully recorded; and Mr. D. is kind enough, in one place, to tell us which book he thinks brought the greatest sum. Again, we find, from the various expressions of Mr. D.'s admiration, that commentators are much more valuable than authors, commentators upon commentators, than commentators, and so on. There is no end of their quotations, one upon another. Maittaire writes an antiquarian book called 'Annales Typographici'; on this the author of 'Catalogus Auctorum' has some remark to offer, and on this remark Mr. Dibdin has something to say.

The regrets, and admiration, and wishes of these book-worms, all center in vellum and black letter. Mr. D. uses the prayer of Evander, *O mihi prateritos referat si Jupiter annos*; (we were rather surprised, by the bye, to find that he had read Virgil; perhaps he found the line in a crowd of parallel passages, and turned over his *editio princeps* to find to whom it was to be attributed;) and on what occasion does he use it? Why, truly, on seeing the low prices at which some of 'the very best and rarest editions' went, A. D. 1773. 'Bundles of stitched books and pamphlets' excite his most eager curiosity; and over a couple of Bacon's essays, of the first edition, that were sold for sixpence, he sighs most movingly..

While Mr. Dibdin, however, is endeavouring (for he seems to be endeavouring) to set off the mad excesses of bibliography, let him not violate the venerable names of Cicero, Seneca, and Pliny. 'Study is the food of youth, and the amusement of old age', says Cicero; and Mr. D., quoting this and similar passages, sets down the three above-mentioned writers, in the course of his 'history of the disease', as confirmed bibliomaniacs. Had he, however, spared an idle moment from the 'Bibliotheca Rawlinsoniana', or 'Smithiana', to open their 'uncut copies', he would have found their literary leisure was far otherwise employed than in editing Salian verses, or illustrating Cæcilius Statius with parallel passages, in searching after the dramas which Thespis carried in his cart, or retrieving the names of his players from oblivion. They read, indeed; but they turned their reading to some account: Cicero dug shining ore from the rubbish of the old comic poets; and Virgil gathered flowers from the dunghill of Ennius.

Those of the literary vermin we are speaking of, who wish to cover their laborious triflings with some show of usefulness, will say, that these books serve to mark the progress of literature in our country. But good writers will do this as well as bad ones: we should no more think of estimating the literature of the fifteenth century by Dame Juliana

Berners, than we should that of the nineteenth by the Rev. Thomas Frognall Dibdin.

The only use, as it appears to us, that can be made of black-letter reading, is the illustration of writers who are really valuable, of the language they use, and the customs they allude to; the illustrations of this kind that will be picked from 'The Creede of Pierce Plowman', and 'The boke of Chivalrie', will be, we imagine, as something less than one grain of wheat among fifty bushels of chaff. Let those look for it that will.

Stark mad as he is, we cannot find it in our hearts to dismiss Mr. Dibdin in anger. He seems to be a man of great diligence, and strong memory; talents, which he would probably have employed for the public good, but for this unhappy malady; and which we cannot help respecting, though degraded to a dirty, servile occupation, and fed upon dust and cobwebs. He is, besides, extremely good humoured, and, in spite of Minerva, makes all possible efforts to be witty. On the whole, we think his book is likely to find readers; among the afflicted, it will excite sympathy, and rapture; among the sane, curiosity, and compassion.

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Art. XV. *Familiar Discourses upon the Apostles' Creed, the Lord's Prayer, and the Litany.* By a Dignitary of the Church. Cr. 8vo. pp. 260. price 6s. Bicklerstaff 1809.

WE are no less pleased with the execution, than the design, of these Discourses. They manifest so much condescension and affection, that they resemble the instructions of a father to his children. The author, without aspiring after novelty, casts light upon what an obsolete term or phrase may have obscured; explains what, though simple in itself, might perplex the untutored mind; and expands what might be too condensed to obtain general observation. His proofs, though reduced to the level of the least enlightened, are yet cogent: and his style is, for the most part, intelligible to the vulgar without being offensive to the refined.

The discourses are fifteen in number; eight are devoted to the exposition of the Creed, two to the explanation of the Lord's prayer, four to the Litany, and one to the form of supplication subjoined to the Litany.

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Art. XVI. *A Sermon, preached at the Chapel at Monton Green, on Good Friday, 1809.* By W. Hawkes, Manchester: Aston. 8vo. pp. 36. Price 1s. 1809.

THE preface informs us that this discourse 'was delivered at a newly instituted and quarterly meeting of a few dissenting ministers of the Presbyterian denomination, in Manchester and its neighbourhood. The design of this association, and the extensive consequences it intended to produce, will doubtless exhibit a refutation of the intolerable slanders of the Calvinists! They, 'blind and infuriated,' as Mr. Hawkes with equal tenderness and modesty describes them, have long since exerted most widely and successfully all their energies in the dissemination of those principles which they deem essential to the existence and operation of genuine religion. In these attempts they have justly appreciated the advantages of union; and have effected, by a combination of effort



what would have remained impracticable to solitary attempts. An important question has naturally arisen from the observation of these concentrated endeavours:—What are the peculiarities of that system of truth, which communicates to the minds of its advocates so mighty and resistless an impulse? Why does an opposite system as naturally and as invariably chill and retard the spirit of activity in its propagation? Mr. Hawkes is compelled to acknowledge, in the preface to his sermon, that the zeal of Unitarians has not kept pace with their discoveries; and admits that, if this relaxation is the necessary consequence of the system they espouse, 'it is time they returned to their rejected creeds!' He thinks, however, that the consequence may be explained in perfect consistency with the truth and purity of their principles.

To rouse the slumbering energies of Unitarianism, and prove to the world that it is capable of exciting the zeal of its advocates, and worthy of all the exertions it may produce, is the design of Mr. Hawkes's discourse. The text is most unfortunate (Phil. iii. 8.); for we know of few passages more directly opposed to the scope and tendency of Socinian opinions, than the determination which the apostle Paul expressed, to 'count all things but loss for the excellency of the knowledge of Christ Jesus his Lord.' Mr. H. proposes to 'shew in what the excellence of Christianity supremely consists; particularly in reference to the charge which some of its professors bring against a certain description of their brethren, as knowing nothing of the Christian religion, and, through ignorance at least, as denying and opposing its highest and most important distinctions; after which,' continues the preacher, 'I shall insist upon the obligations by which the real excellence of the Gospel binds us to cordial obedience and zealous attachment' (p. 4.) In the former part we find some general statements respecting the Christian revelation, so ambiguous and indefinite, as to be capable, by a kind of elasticity, of suiting any kind of creed, or no creed at all; of contracting to the narrow dimensions of Unitarian belief, or of expanding to a wider and more extended range of opinions. For instance, Mr. H. affirms that Christ came to 'suffer and die that he might redeem from iniquity and its dreadful consequence,—to raise the moral world from the corruption which overwhelmed it; to give the self-degraded sons of men a second birth,' &c. (pp. 6, 7.) But what are the ideas which, in the course of the sermon, we are led to attach to the words '*redeem*'—'*iniquity*'—'*corruption*'—'*second birth*?' Some of the auditors, no doubt, must have suspected their teacher of a leaning toward methodism, till his subsequent explanations removed so unfavourable an impression. They would soon perceive that these obsolete and antique expressions were only figures of speech, metaphysical allusions, and convenient topics for rhetorical declamation.

It is the object of Mr. Hawkes's reasonings to prove, that if any such general views, as he has stated, are admitted into the religious belief of Unitarians, whatever particular explanations may be adopted by individuals, they should constitute a common basis of union and co-operation; and that, since another denomination of Christians seems to think that all the important distinctions of Christianity are annihilated by these very explanations, and 'contend earnestly for the faith once delivered to the saints,' they are therefore censorious, uncharitable, and persecuting.

Hence we are indulged with a most piteous lamentation over the imaginary distresses, to which the 'rational dissenters' are reduced for conscience sake. 'To what *persecutions* the author alludes, we know not; he talks of some, who 'say and do all manner of evil against them, though the objects of their devout malignity have done them no wrong.' (p. 27.) Here we want an explanatory note. These harmless *objects* write and preach without molestation;—they publish all their speculations and discoveries when and how they please; and because some of their neighbours, probably, with equal freedom contend that these speculations are dangerous and subversive of the Gospel, though they employ no other means of opposition than reasoning and persuasion, they are decried as enemies to inquiry, friends to persecution, and the 'hottest zealots, who violate the sacred precepts of the Christian law.' To us this really appears very silly, considered as mere 'weeping and wailing;' but we fear it is something worse; it sounds a little like '*gnashing of teeth*'!

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Art. XVII. *Lectures on the Nature and End of the Sacred Office, and on the Dignity, Duty, Qualifications, and Character, of the Sacred Order.* By John Smith, D. D. one of the Ministers of Campbellton. 8vo. pp. 340. Price 6s. bds. Edinburgh, Mundell; Hamilton. 1808.

A WORK of this kind, really published for the first time in 1808, would have deserved a respectful and extended consideration in our journal. It could not however escape our infallible memory, that the volume itself, excepting *the new title page*, was presented to the world more than ten years ago! This title-page, therefore, is the only proper subject for animadversion; and we cannot omit the opportunity of condemning the paltry trick, as an insult to the public, and a disgrace to the liberal trade of a bookseller.

A few words may fairly be subjoined, in reference to the merits of the work. We think it adds very little to the general stock of advice and exhortation to students and ministers of religion; and that it is by no means intitled to supersede any of the valuable books on the subject, which are commonly recommended to their perusal. The tone of thinking is extremely feeble, and the style of expression proportionally inflated. The mass of solid instruction diffused over above three hundred pages, might very advantageously be compressed to one third of that extent. The introduction of episodes, derived from oriental tales and visions, betrays not only a surprising depravity of taste, but a consciousness of incapacity to procure or preserve attention, by vigorous thought, even to the most solemn and affecting of all topics. Neither can we entirely approve the complexion of Dr Smith's theology. An excessive regard to the Roman Catholic writers of France, an indiscriminate reverence for St. Columba and the monks of Iona, and a propensity to the tenets of mysticism, are faults with which he is in a certain degree chargeable; and which are probably owing to an injudicious or limited course of reading. He sometimes refers to the doctrines of divine assistance and expiation for sin, in a manner liable to a dangerous perversion; and occasionally debases the Christian motives to duty, by an alloy of selfishness and pride. At the same time, we should be unjust to his merits, if we neglected to acknowledge the pleasure we have derived from the very sensible remarks and maxims contained in many of his lectures, and the



spirit of seriousness and piety which pervades the volume. Its least fault, is the Scotticism of its style.

The work is divided into twenty-nine lectures; of which seventeen are devoted to the temper and character of a Christian minister, four to the duty of preaching, and the rest to the more private labours of the pastoral charge.

Art. XVIII. *Exempla Propria*; or, English Sentences, translated from the best Roman Writers, and adapted to the Rules in Syntax: to be again translated into the Latin Language. Designed for the Use of Junior Boys in Classical Schools. By the Rev. George Whittaker, A.M. Domestic Chaplain to the Most Noble the Marquis of Lansdowne, and Master of the Grammar School in Southampton. 12mo. pp. 179. Price 3s. bound. Law.

THAT no language can be satisfactorily and usefully acquired, without the frequent practice of composition in that language, is a maxim of education which either is, or ought to be, universally admitted: though we fear that, in many of the private schools of our own country, the practice upon this maxim, in teaching Latin, is disgracefully neglected. This culpable neglect does not arise from any want of good and sufficient *Exercise Books*. The well known manuals of Garretson, Bailey, Clarke, and Muir, have obtained a very extensive acceptance. The boy who has made a diligent use of any of these books, will have good reason to honour the memory of those laborious schoolmasters. But we acknowledge our opinion to be, that all the *Introductions* and *Exercise Books*, which we have seen, are far surpassed, in merit of plan and execution, by the four Eton *Books of English Examples*. Even what some may deem a redundancy, the including of the Second Book within the Third, is, in reality, a very serviceable repetition. We earnestly wish and hope that this part, as well as most others, of the Etonian plan of grammar learning, may be universally followed in our schools.

The book on our table is not, we presume, designed to supplant the Eton Examples; but it is intitled to be admitted as a valuable coadjutor, and to be used along with them, under the adaptation of a judicious master. And if circumstances, as occasionally it must happen, do not admit sufficient opportunity for going over the whole of the ground which we have recommended, there is no work that we could recommend as a substitute for the Eton Books, comparable to the *Exempla Propria* of Mr. Whittaker. It appears to us to be executed with much judgement and taste, according to the plan which the following extract from the preface will explain. It is proper to add, what is no small merit in school books, that it is printed with remarkable clearness of type and paper, and, as far as we have examined, with respectable correctness.

[It] commences with the characteristic distinction of the declension of nouns substantive, and the conjugation of verbs. A table of the termination of active and passive verbs is given for reference. Ten verbs are expressed under a variety of forms. Short examples follow, of the best classical authority, under ten rules in Syntax, which are of the most common occurrence, with the English and Latin on opposite pages.

The second part contains sentences under all the rules of Syntax in order, as nearly as possible, as they are arranged in all Latin Grammars.

These examples also are literally translated from Roman writers of unquestionable purity. The English and Latin are likewise in this part on opposite pages.

'In the third part, the examples are given without any Latin annexed, with the exception of an occasional word or phrase. These sentences are selected from the best classical authors, and are translated as literally as the idioms of the different languages will allow.'

Art. XIX. *The Life of Mr. John Bunyan, Minister of the Gospel at Bedford*; in which is exhibited the Power of Evangelical Principles. By Joseph Ivimey. 8vo. pp. 330. price 4s. 6d. bds. Button, Burdett, Maxwell and Co. 1809.

SOME religious writings, and especially narratives of strange processes of feeling and uncommon conversions, are not so much the food, as the medicine of the mind. Skilfully applied, they are of admirable utility; but in proportion as they are more efficacious, they are also less safe. The extraordinary and affecting religious history of the venerable Bunyan, may justly be included in this description of theological literature; and as it continues to be popular with a certain class of readers, we think Mr. Ivimey has been well engaged in presenting it to them, not only in a pleasing form, but in combination with many useful cautions, explanations, and admonitions. His diligence, too, as a biographer, has been rewarded by the acquisition of several curious anecdotes concerning Bunyan, which are not generally known; and his desire to render the work both interesting and complete is evinced, by the insertion of various notes illustrating points of history or biography connected with its principal subject. His sentiments and spirit are not unworthy a biographer of Bunyan. We are unwilling to complain that he did not attempt a greater elevation of thought and expression; aware that this was not necessary, and might have been prejudicial to the acceptance and utility of his work.

Art. XX. *Important Studies for the Female Sex, in Reference to Modern Manners*; addressed to a Young Lady of Distinction. By Mrs. Cockle. 12mo. pp. 300. Price 7s. boards. Chapple. 1809.

ON the whole, we think this an useful production. If there is little original in it, yet there is little exceptionable. The form adopted is that of letters, of which there are fifteen. The subjects are the common topics of morals, on which it is now so easy to write books for young ladies. The duties of *Daughters* and *Sisters* are judiciously explained. The tale, intitled *Seduction*, might, without much loss, have been omitted. The diction is, we think, more than worthy of the thought.

Art. XXI. *Bidcombe Hill, with other Rural Poems*. By the Rev. Francis Scurry, A.M. Fellow of Lincoln College, Oxford. 8vo. pp. 140. Price 7s. Miller. 1808.

SOME of our readers have heard of an Athenian, who had contrived to make himself very happy, by a persuasion that all the ships in the Piræus were his own; but who was at length most unluckily convinced by a discreet and zealous friend, that he was actually not worth a single



drachma. It appears to us that the characters of these sages have coalesced into one, and formed that of Mr. Scurry; he is intitled at once to pity and blame; he stands in the twofold predicament of pigeon and rook. As fellow of a college, he had an undoubted right to make poetry, and to persuade himself and all his friends, cleric and laic, noble and plebeian, that he could make it well. As long as he remained in MS., all was prosperous. The delusion of self-complacency was not less durable than gay. His readers were flattered by permission to inspect poetic treasures of which the vulgar world was deemed unworthy; and while their pride would elevate his works in their esteem, their gratitude, as long as he demanded no money, would requite him in praise. *O fortunatus nimium!* He prints; he publishes; and in spite of paper-maker, printer, and engraver, in spite of academic celebrity, and patrician applause, the critics despise him, the world slights him, the bookseller looks unutterably solemn upon him, and at last come the pangs of repentance without remedy, and the conviction, that, bad as it is to be self-deceived, to be self-undeceived is still worse.

If Mr. S. will not be satisfied without an opportunity of saying why this sentence should not pass against him, he shall certainly be allowed the usual privilege, though we are afraid he will be laughed at the more. The following paragraph is from the longest—we cannot say *poem*,—from the longest piece of metre in this collection, which gives name to the volume.

‘ O cruel war, the rich Man’s terror, and  
The poor man’s curse, why longer wilt thou spread  
Thy desolation o’er th’ ensanguin’d world?  
Great GOD of mercy, hear a kingdom’s cry;  
Compose the jarring universe to peace;  
Give anxious nations rest. And ye blest times,  
Millennium days arrive, when once again  
The heaven descended messenger shall come,  
Bringing to earth sweet peace, to man good-will.’ p. 51.

We add a specimen from the Ode to Isis.

‘ Sometimes I row’d against thy stream,  
To WYTHAM village bound,  
To feast on strawberries and cream,  
Reclining on the ground.  
And then to GODSTOW’s hallow’d seat  
I bent my idle wandering feet,  
To view the ruin’d Vestal’s tomb.  
Then would I saunter near the pond  
Where bath’d the beauteous Rosamond,  
And muse upon her doom.  
I quit the venerable pile  
Where pondering I had stood,  
And with a merry song beguile  
My passage down the flood.  
Soon did I hoist the shatter’d sail,  
Expanding to the passing gale,  
To bear me speedily away;

I quickly land on CHRISTCHURCH mead,  
From whence I haste away with speed,  
To be in time to pray.' pp. 71, 72.

Mr. Skurry's manner of rhyming, is the only feature of originality in the work, except the peculiar skill with which he produces yawning by the most lively subjects, and laughter by the most afflicting. The following lines, incredible as it may seem, form the ninth and tenth of what is called a 'sonnet,' and are intended to jingle alike.

'Anxiety, not bliss, is their reward  
Who spurn the poor, and 'mid their plenty starve.' p. 97.

We will now dismiss the gentleman with a word of advice. Having arrived, much earlier in life than he might otherwise have done, at the knowledge that he can never do any good as a poet, let him manfully abjure the muse, and rigidly abstain henceforth from counting syllables. Let his signal miscarriage teach him a lesson of humility and fortitude; and let him immediately apply himself to a diligent and consistent discharge of his sacred duties, "redeeming the time," reflecting that "the day is far spent," and remembering that he is to "watch for the spirits of men as one who is to give an account."

Art. XXII. *Two Sermons*, preached on the first Day of January, 1809, at Hanover-street Chapel; also on the Eighth of the same Month, at Worship-street Chapel, London. By Joseph Nightingale. pp. 47. Eaton. 1809.

IN such a common-place age as this, we are inclined to applaud every spirited endeavour after originality; and several such endeavours appear to have been made by this Mr. Nightingale, whom our readers can hardly have forgotten as the author of what he calls a 'Portrait of Methodism.\*' In the first place, in one of his sermons he has adopted an arrangement completely unintelligible and unaccountable. 2. He has distinguished his several heads by the following truly novel and ingenious notation: I. II. III. 4. II. 1. &c. 3. He has fixed with astonishing accuracy the time at which he was correcting one of the proof sheets. It is extremely remarkable, and (if we may credit Mr N's veracity) absolutely true, that at the very time when he was correcting a page that has the word 'palaces' in it, at that very instant as we learn from his note, St. James's palace was on fire, 'and was consuming with alarming rapidity!' This curious coincidence should be carefully recorded in the next edition of the 'Tablet of Memory.'— 4. He has made an advantage even of his imbecility, and become in some degree original by dint of excessive triteness. He has distinguished himself from the common herd of declaimers, and attained a sort of 'bad eminence,' as Milton says of Satan, by being more puerile, in ipid, and silly than them all. There is certainly no other person that has reached his teens, who would have occupied page after page in retailing descriptions of Babylon, even though enjoined to demonstrate the abstruse proposition that 'time changes the condition of man;' or, if such a ninth wonder of the world does exist, he surely would have thought

\* See Ecl. Rev. Vol. IV. pp. 172. et seq.



the demonstration sufficiently complete, without hazarding an assertion like this: 'the wisdom of Solomon could not devise means to save him from the hands of death; and the power of Alexander yielded to the greater power of time and the grave.'

We will make no farther remark on these flimsy and useless effusions, than that the author seems to have been very fearful of betraying his heterodoxy; 'the strong love of prejudice,' he says, 'may discover much that is unsound.' He has therefore exercised no small *cunning*, and used not a few *equivocal* phrases; if he had been aware how little trouble the public would think necessary to discover his Socinianism, he would certainly have taken less pains to conceal it.

Mr N is said to be now employed as a '*popular preacher*' by the Unitarian Fund, and these sermons are represented as being 'published by request.'

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Art XXI.I. *Sunday Reflections*. By the Author of *Thoughts on Affectation*. 8vo pp 400 price 9s. bds. Hatchard. 1809.

IF we had taken up this volume, without any apprehension that the writer had mistaken her powers, we should have been greatly disappointed. The merit of her *Thoughts on Affectation*, however, was no pledge for her success in a very dissimilar work; and the eagerness, with which we opened it, arose rather from curiosity than hope. Though containing, of course, much valuable reflection and advice, it does not appear to us qualified by ingenuity or originality of thought to obtain favour with intelligent readers; nor sufficiently plain, forcible, and striking, for servants, and other persons in the lower ranks of life. For them, we are persuaded the volumes of the Religious Tract Society, containing about treble the quantity of reading at the expence of 6s. would be far preferable. The plan, however, is commendable. The *Reflections for every Sunday* are founded on the first Lessons of the established service. We would recommend the adoption of a similar plan, comprising both first and second Lessons, and possibly the Epistles and Gospels, to some person qualified to execute it well. We are not sure that it might not be the most eligible method of compiling such a work, to make selections from the writings of a few good Expositors, such as Scott, Brown, and Henry.

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Art. XXIV. *The Academy*; or, a Picture of Youth. 12mo. pp. 191. Price 3s. 6d. Harris, Darton and Co. 1809.

IN this work, there is much to improve the mind, as well as something to amuse the fancy; there are many maxims of morality and prudence to benent the pupil: and there are some useful hints on the subject of education which may instruct the tutor. We quote the following sentences, because they suggest an important principle, which we could wish had appeared to prevail more constantly in the writer's mind. 'Man, in early life, is principally led by example: yet conduct, unsupported by sound principle, is apt to become unsteady, *as well as* [and even] wrong. While you therefore lead the youth by good example, enlighten his reason, and arm it in the defence of his virtue.' To us it appears certain, that only Christianity affords those 'sound principles', which can in all cases *rationaly* produce virtuous conduct; and though we could not wish a book of school anecdotes, tales, and fables, to perform the functions of a body of theology, yet we do regret that these principles appear to enter far less into the worthy 'Rector's' system of tuition, than this excellent maxim might naturally prepare us to expect.



Art. XXV. *Jesus Shewing Mercy*. By John Hayter Cox, Fareham. 12mo. pp. 164. price 1s. Williams and Co. 1809.

**I**F Mr. Cox's design is not original, it is at least benevolent. His object is to describe the sinner's state, to inform and relieve his mind when trembling under convictions, doubts, and apprehensions; to deprive him of vain excuses, and lead him to a sound faith in the gospel of Jesus. His plan is contracted, but simple. His reasoning, though not very close or forcible, has a relation to the subject, and is generally conclusive. If he evinces but little sensibility, yet he displays much earnestness. His style, without being elegant, or uniformly correct, has a degree of sprightliness and vivacity. His thoughts are common, but they are such as cannot be too frequently inculcated; and if he has not removed all the difficulties he met with, he has only failed where many have been unsuccessful.

Art. XXVI. *Letters and Conversational Remarks, by the late Rev. John Newton*, Rector of St. Mary Woolnoth, Lombard Street, London: during the last eighteen years of his Life. 12mo. pp. 190. price 3s. 6d. Burditt. 1809.

Art. XXVII. *Correspondence of the late Rev. John Newton, with a Dissenting Minister*, on various Subjects and Occasions. With a Brief Sketch of his Character, and a Ministerial Charge, by him revised and recommended. 12mo. pp. 190. price 3s. 6d. Maxwell and Co. 1809.

**H**AVING lately reviewed at some length the Complete Works of Mr. Newton,\* and expressed our high esteem for his merits as a letter-writer, we cannot think it necessary to enter at large into a description of these interesting publications. Some of the letters they contain are nearly as valuable as most of those which appear in the Works; and display in still richer colours, perhaps, the amiable and Christian candour of the writer. Both works are enriched with striking anecdotes, related either by Mr. Newton or the respective authors. Mr. Campbell, especially, who subscribes the advertisement to the 'Letters, &c,' has done good service in recording specimens of his venerable friend's conversation, in addition to those which have been preserved by Mr. Cecil.\* As a companion, Mr. N. was even more distinguished, perhaps, than as a correspondent; characters, in neither of which has he often been excelled. Many of his casual observations are jewels; equally brilliant, precious, and portable. His discourse, while it fascinated his friends with its fine humour, liveliness, and ingenuity, benefitted them by its original thought, sterling wisdom, and perpetual piety.

It seems we owe the anonymous publication to a well known and much respected dissenting minister; whose desire to be concealed was surely as needless as it must be vain. The Ordination charge which he has contributed to it, affords many useful hints of a more practical and specific kind than we often meet with in similar performances.

Art. XXVIII. *Twenty-one Letters written to a near Relative at School*; by the Rev. John Newton, late Rector of St. Mary Woolnoth, London; extracted from his posthumous Works. To which are annexed a few Pieces of Poetry, by the same Author. 12mo. pp. 110. Price 3s. bds. Johnson, Williams. 1809.

**I**T is scarcely necessary to repeat the recommendation we lately gave of these letters, as a proper present for children, when reviewing Mr. Newton's Works. (p. 610.) A neat portrait of the author is prefixed.



## ART. XXIX. SELECT LITERARY INFORMATION.

*Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

## GREAT BRITAIN.

the Press, and speedily will be published by Subscription, the History of the National Debt, from the earliest Period of the British Government to the Year 1800, by late J. J. Grellier, Cashier to the Royal Exchange Assurance Company; Author of the Terms of all the Loans which have been raised for the Public Service during the last Fifty Years." This History was compiled, with great care, diligence, and judgment, from the best authorities, and is a repository for every species of constitutional and political information immediately connected with the rise and progress of Debts contracted by the Nation. It comprises several statements of the Debt at different periods. Published by Mrs. Ann Grellier, relict of the deceased. 12s. boards.

Supplement to the New London Catalogue of Books, containing the additions and alterations since October 1807 is in the

Works of the pious and learned Dr. ... will soon be published, in three volumes, with a Life of the Author, a Sermon on the Quotations from the Testament, by the Editor Mr. Chur-

Bigland, Author of Letters on History, is preparing a General History of ... from the peace in 1783 to the pre-

Bayley will shortly publish, in three volumes, Vacation Evenings; a series of familiar conversations on literature and morals; interspersed with some tales and poems, and occasional selections from other writers.

Edmonston has in the press a View of the Past and Present State of Shetland, in two octavo volumes.

edition of Sully's Memoirs, in five volumes, is nearly ready for publication.

Chronicle of Grafton, in two volumes octavo, will shortly be published; Fairbairn has succeeded it.

edition of Wood's Athenæ Oxonienses, is in the press, with corrections and considerable additions.

edition of Middleton's Life of Cicero,

in three octavo volumes, with many portraits, is in the press.

A Catalogue of the Library of the Royal Institution will soon be ready for publication. It is methodically arranged, with an index on a plan partly new, which will render it of great use in all libraries.

Sir George Staunton has sent to the press a Translation from the original language of the Leu-lee, of the fundamental laws of the Chinese Empire, as far as relates to their Penal Codes.

Jeremy Bentham, Esq. Author of the Treatise on Scotch Reform, has in the press a work on Libel Law.

Mr. Merrick has in considerable forwardness a History of the County of Cardigan.

The Rev. T. D. Fosbrooke has in the press a Dictionary of Antiquities, general and local, which will be illustrated by plates.

The Rev. John Kempthorne is preparing a select portion of Psalms, from various authors, arranged according to the year.

Mr. G. Douglas, author of Mathematical Tables, &c. is preparing an inquiry into the present state of the Elements of Mathematics, or Euclid's Elements; in which the inaccuracies, and even absurdities introduced into them, by some modern writers, are clearly pointed out, and confuted, on mathematical principles.

The Rev. S. Partridge will shortly publish a second volume of Sermons translated from French Authors, and adapted to the English Pulpit.

An edition of Spence's Polymetis, in a quarto volume, is in the press, to be accompanied with plates.

The Rev. H. H. Baber, of the British Museum, has in the press, and nearly ready for publication; an edition of Wiclif's version of the New Testament, in 4to; to which he has prefixed a Life of this celebrated Reformer, and a Historical Essay on the Anglo-Saxon and English Translations of the Scriptures previous to the fifteenth century.

Dr. Carey has in the press a Sequel to his "English Prosody and Versification," just published, viz. "Poetic Reading made easy," containing a selection of Poetry for Schools,

with directions for the proper utterance of each line.

Mr. Greig, of Chelsea, has announced a work on Astronomy, on a new plan, whereby that science is rendered simple and easy. The chief constellations are to be exhibited (in a manner similar to geography) on separate maps, with their etymology, bounda-

ries, the stars to the 4th mag. introduced, and the declination, right ascension, culminating, &c. of the principal star in each specified, with remarks, &c.

Mr. Bradley, the author of 'Questions adapted to Murray's Grammar,' (See B. V. 681) is preparing a similar series of Questions on Dr. Valpy's Latin Grammar.

## Art. XXX. LIST OF WORKS RECENTLY PUBLISHED

### AGRICULTURE AND RURAL ECONOMY.

Observations and Experiments on the Use of Sugar and Molasses in feeding Stock; with Hints on the Cultivation of Waste Lands, and the Means of improving the Condition of the Peasantry in Great Britain and Ireland. 8vo. 5s.

### BIOGRAPHY.

The Life of Edward Lord Herbert, of Cherbury, written by himself. With a Prefatory Memoir. 8vo. 10s. 6d.

### EDUCATION.

A System of Commercial Arithmetic, entirely differing from any Treatise on the Subject, that has ever yet been laid before the Public; exhibiting an extensive Inquiry into the Principles of Science, with a diffuse Illustration of every Calculation that occurs in Trade, exempt from the circuitous, operose, and confused Modes usually taught in Schools. Particularly adapted for Counting Houses and Commercial Academies. By W. Tate, formerly of the Academy, Little Tower Street. 12mo. 4s.

Important Studies for the Female Sex, in Reference to Modern Manners, addressed to a young Lady of distinction. By Mrs. Cocker, Author of the Juvenile Journal, &c. &c. 12mo. 7s.

The Grammar of the English Language, adapted to the Use of Schools; including numerous Exercises on every Rule, and Queries in the Manner of Goldsmith's Grammar of Geography, and treating completely and practically on Orthoepey, Orthography, the Accidence, Syntax, Prosody, Composition, and Rhetoric. By the Rev. David Blair, A. M. 2s. 6d.

### FINE ARTS.

Lectures on Painting; delivered at the Royal Academy of Arts; with a Letter on the Proposal for a Public Memorial of the Naval Glory of Great Britain. By the late John Opie, Esq. Professor in Painting to the Royal Academy. To which are prefixed, a Memoir, by Mrs. Opie, and other

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